A preest con-

solacion for the sufferers of per secucion for ryghtwysenes.

All that wyll lyue faithfully and purely in Chryst Jesu, shall suffer persecucio.

ij. Timothe. iij.

If any will folowe me, let him renounce him selfe and take vpon him his crosse daply and folowe me.

Luke. ix.

Blessed be they that suffer persecucion for well lyuinge and iustly doinge, speking geyr wrytinge: for theirs is the kingedome of heuen.

Matth. v.

Verely I saye vnto you. That easier shall it be to the londe of the Sodomytes and Gomorreans in the day of iudgemēt then to that londe and cite, which nowe thrust awaye the gospell and preachers, offred and sent vnto them.

Matt. x.

BRITISH MUSEUM

When Chryst was come into the region of the Gadarēs, and had taken the legyon of deuilis out of the naked wylde man, and at these deuilis desyer permitted them to go into the herde of hoggers, at whose entresse, the swyne tumbled al hedlongs into the meares and were drowned. The Gadarēs heasinge of this miracle, comē forthe and beholdinge Chryst, were greatly afrayd of him: & desyered Chryst to go out of their region. Which Gadarēs all be it they did vngodly and greatly agenst theyr owne saluacion, to desyer him to auoide frō out of their region whiche cam to caste out their deuilis, to heale and to saue thē, yet shewed they themselues more ientle and humane vnto Chryst thē these princes magistrats and comon people, to whō the worde of god the gospell of their saluacion nowe mercifully offred them, yet cruelly and violently they thrust it from thē with fagots fyer and swerde, blaspheminge it with a legion of deuilysshe horrible newe names. But yet, as the Gadarens were better content to haue had still emonge thē this mischeuose mad man possessed of so many deuils then Chryst to haue dwelled

Matth. viii.

in theis londe. Euen so lately had it ben beyonde the Papistes and cruell persecuters of the gospell & of the professours therof, to haue dwellinge still in their diocesses churches and regions maup legions of deuylishe rytes, superstitiose ceremonyes, vayne traditions and heythen ydolatrye, then Christ and his pure worde shulde onse sette in fote amonge them freely & faithfully to be preached. And why? Christ hathe drowned their swyne, say they. And if he shulde tary lõge emonge vs he wold drowne vs to, say they. Sieche an answere made some polytyke gredy Gergesens of late possessed verely of legions of deuyls dryuinge thẽ yet hedlongs into the mere of almaner of mischeif, murther, lechery, dronkenes, glotony pryde ambicion couetyse &c. refrayned with no shame no reuerence, with no feare nor lawe nether of god nor man, yhe mad wylde men cryinge out in their pulpits and comon taueryns. What yf this newe leruinge and Lutherane gospell (for so call they gods holy worde) shulde come in freely to be preached, oh what an innouaciõ, commocions & mutaciõs wold it make in this realme? What seditiõs, tumults and hurle burlies shuld we haue a none in this now so peaceable a regiõ? Weter it were therfor eche of vs all were still possessed and laden with

lee

legions of deuyls, leteres still in all idola try and false religion, then that Jesus Christ with his worde shulde here tary any longer.

Hereof may ye se what a prepostre feare and sinister iugement there is nowe in this worlde. Wen to be more afrayd of Christ & his gospell of saluacion to dwel with them, then of a legion of deuyls redy to rende them in peses. We you (oh pappistes) sewerer (thynke ye) vnder the deuyl then vnder Christ? Do ye prompse your selues to be more quyet in Satans seruyce the in Christs peaceable religiō? What harme (I pray you) hath our lorde Jesus Christ & his gospell done to you, so that yf ye walke in his wais and receyue his gospell, ye shulde feare any suche perels of batail sedicions and tumults to fall vpon you? He hath drowned our swyne (say you) he is not the autor of euill say I. He came to drowne and to mortifye your swynishe filthynes & bestly affectis and to blesse you and yours with encrease. He is the autor of peace and not of sedicion batail and tumult. Your selues thrustinge him and his worde awaye from you so cruelly persecuting him in his preachers and professours be the very autors & cause of all batail sedicions trouble mozin of your beastis verthe tampa and pestelēce.

And forbecause you feare so sore these evils to fall vpon you for receiuinge and retaininge Christ with his gospell, therfore be ye sewer, all these heuy heapes of calamities and yet greter & greuoser plages shortely to be powered forth vpō you.

But here obiecteth the vnsaythfull cruell Gabarens sayinge. We se it daily that where this newe learninge is preached, there foloweth myche trouble, inquietnes tumult sondri sectes diuerse opinions. Truth it is. For neuer was the seed of gods worde sowne & begane to aryse, Satan beinge a sleape. And therfore trede downe this blessed seed with your filthy feet, suffocate it, burne it, thrust it from you with swerde and fyer, and nourisshe still emonge you rather a legion of deuilis cōpellinge men to recant and reape the truthe openly & oft preched, or els burne them. Compell them to lape. This is a realme of rightwisenes where in is minisshed all iuste execucion and no persecucion. For where the heade and gouernor professeth Christ there can be no persecucion. Nether is Christ (tell it thē) persecuted but emonge the Iewes and gentiles. Vnto this I answer. That the gospel preched is the worde of the crosse, Paul to witnes. 1. Cor. 1. And the true preachers therof, Christ sendeth as lombes emonge

wolf

wolues, Matth. 7. Wherfor where as pe haue chased awaye & suppressed the worde of the crosse there can be no persecucio therof, & where as be no lobes sent emonge wolues, there is not the wolues deuoure amp lombes. And thus briefly by your owne factis and recantacion wordes, you haue properly proued your selues nether to haue the gospell nor any true preachers sent amonge you purely and frely to preache it, which as it is the most euident token of gods heuey wrath to take awaye his worde and preachers from you, so is it the present token of his fauor to sende bs the. Also where so euer is Christ our head, there are his members. And what the worlde and Satan did to our head and father of the houshold, the same do thei Wat.
yet still to his members and faithfull seruants. If the highe preistes and bisshops Caiphas and Annas with the phariſais persecuted our heade Christ so shall their successours persecute his members, for persecucion is as comon to the body as to the heade. And therfor sayd Paul, Col. 1. I reioyce in myne afflictiõs for your sakis, for I supple that at yet remayneth and shall euer endure in the afflictions of Christ in my flesh for his bodye whiche is the chirche. Here is it playn, Christ in his members to suffer persecucions vnto

the worlden rude vntill his aduersaries
be slayne with the breath of his mouth &
wherfore take awaye persecution out of
England, and so take ye awaye the wode
de of the crosse euen the gospell, the chur-
che of Christ & all true preachers. Which
all gone, there must the persecuters & thru-
sters out of Christ and his worde be pos-
sessed with legions of deuyls. For neuer
was there any chirche so litle, so hole and
perfit, but it had an aduersarye to perse-
cute it. Christ was euer to many no a
Luke. ij. stombling stone and a signe to be aga ens
sayd, then to be beleued & to ryse at hym.
Then beginneth Satan to rusble when a
strouger armed inuadeth his realme. Or
els what shuld he do but lye downe & laugh
or sleape to se his realme in tranquilyte
and in a pacyable possessiō? Caiphas An-
nas the bishops, scribes & pharisais we-
re holy religiouse goostely fathers (but ou
lordes) till Christ began to preache and
reueled hym self very god and man, and
the beleuers in him onely to be saued. The
Jewes were the peple of god agreuge in
theyr religion, wayting for Messias, kee-
pinge theyr ceremonyes rites vnquietly
and in peace till Christ was comen & had
preched his gospell, yea Christ is not so
lone borne, but he hath an Antichryst, as
lone as he preched he had a Judas. And

shall there any man preache this gospell wolue in England, one by faithe to mainteyne our wordis not to preserue grace remissio vpo heuen, or agenst pmages to stande in the place of worshippinge, or agenst ouerlokinge of the dead sayntes, or prayinge for the dead or agenst the popis superstitious ryttes yet vsed. yet maynteyned in the chirches of England, or agenst their prophanacion of the lordis souper, and of his baptisme or agenst the wyneleese bruhall exhibite of the prelates and their vnlawfull vowes, and stape perfection?

If these blynde buzerds and wealy vipers whelps wolde but loke bake vnto the arke of Noe euer tossed and inquieted vpon the vehement troublous sourges, yet neuer into any place of it receyuinge any water, or wolde they consider the persecuted heuy state of Jacob, Genesis xxviii. what feare and longynge he had when he towrid out the place of the house of god. Or wolde they beholde the perelouse sharp situacion of the temple compassed aboute with his hayther adueresaries builded vpon the northe este syde of the mount Syon, euer open and redy to receyue all the northe easte stormes and wyndes, whiche be moste rolde and bitterrible. Agen loke with what difficultye and reluctence, & how longe it was ere it

 cou-

wolde be builders vpon after the spell de-
struccion and ende of the Wicked the ca-
pitaine p wolde they (I say) beholde the fi-
gures of Christis chyrche in the olde te-
stament thei shulde sone se the heuy face
& troblouse state of the chirche of Christe
all though them selues as thei neuer we-
re of this chirche, so neuer suffred they
any persecucion for the gospell. Salomon
in his balets described the situacion of
Christis spouse to be as a lyle emonge
thornes. And whyles she is in sekinge
hir spouse, she is fownde of siche kepers
as are our bisshops and theyr inquisitors
in theyr questes and wolues the honters
for christen lombes blode, which saith
Salomon, do smyte and wounde this po-
re sely spouse and lytle fearefull floke
of Christe, and they take awaye hir best
garment, that is to saye. These bisshops
whiche shulde kepe defende and edifye
the walles of Hierusalem, are become
very theues and cruell murtherers of the
chirche of Christ, takinge awaye hir be-
ste garments, euen the holy Bybles, Te-
staments the worde of our faithe and sal-
uacion, shoutinge the pore Hongrye sow-
les with famyn, bereftinge the prophe-
tes of Amos. Thei were these builders
that reserued Christ the foundacion sto-
ne of his chirche, whiche same edifica-

Cant. ij. b. d.

Amos. viij.

tes

tes our bisshoply builders haue blusshed so longe tyll thei haue nowe worthely destroyd all theirs, throwne downe their abbeis, & shortely shal thei throwdowne their owne bisshoprykes to. The scriptures, the prophetis as Daniel & the Apocalypse paynt forth christes chirche in farre other bloody colours of affliccion & persecucion then do our wealy proud bulls of Basan which: as they neuer felt trouble for the truth, so knowe they not what the chirche of Christ is. There is nothing that so mighe displeaseth god, as when wealy idle men sittinge in securite and ease, pite not the persecucion of the poore chirche, as Amos complayneth sayinge. Wo be to the wealy riche &c. which be not moued with heuynes and pyte to se Joseph, that is the people of god broken slayne persecuted &c. Amos. vi.

But yet do our bisshops compell men to recant sayinge. That where the head & gouerner professeth Christ, there can be no persecucion. Nether is Christ persecuted but amonge the Jewes and gentyls. Ah subtyle serpentyne sead. Wyll ye yet make vs beleue the gospell not to haue ben persecuted of you in England? What thinge (I pray ye) was it, that in the Cardynall Thomas wolsaye, his days, and in that traytor syr Thomas

Wor

Mare his tyme, beynge chaunceler, and in Johan Stokisly bisshop of Londons tyme, you persecuted, when ye presoned, bndid and brent so many and chased awaye moo for bringinge in, for readinge and for hauinge the newe Testament and other bokis of prayers out of the scripture in Englisshe? What thinge persecuted you when ye brent at Paulis crosse 500 Testamēts with wother holy bokis in Englisshe? What thinge persecuted ye, when ye compelled doctor barnes, Walter Wilney & maister Artur to bere fagots for preching agenst the popes falsely vsurped primatye, agenst his purgatory and pardons? Joan Fysshey bisshop of Rochester, afterwarde a traytour, then preachinge openly at Paulis crosse, and efte a nother called doctor Ridley, Stokisleis chaplen and person of fulham, bothe extollinge the popis powr supremite defendinge & maintayninge his pardons purgatorie and his falsely vsurped power? Well I wot, that I my selfe was then by the bisshop of Lincolne called langley, by bysshop West of Ely, by Johan asshwell laste priour of Newn ham abey besydes bedforde, and by syr William Gascoyne knyght and treasurer to the cardinal, persecuted & chased out of the realme, cōpelled to lese my college a perpetuall sufficient liuinge, &

all

all that I had, for sayinge. That my symple syr Johan had as great power to bynde and to lose (if he could preche the gospell) as had the pope him selfe that never preched it. They had then brent me to for prechinge agenst their pelgrimaginge to postes and stones, for sayinge that onely faith iustifieth before god, & good worckis to declare our faith, our obedience to god, & our loue to god, and to our neyghbours, for sayinge that it was godlier the bisshops, priours, abots and preistis to haue their owne wyues then to openly to kepe other mennis, and because I affirmed the pope, cardinalls, bisshops and all the ecclesiastike sorte to be by gods worde subiecte to the seclare ordinary powers as to their emperour and their owne kinges, for thus prechinge and sayinge, they had brent me to, if I had not fled out of the londe. Nowe I reporte me to your selues whether was this your execrable execucion, or els your pestelent persecucion? And whether may there not be persecucion where the heade prosecuteth Christ? & agen whether not in England there hathe ben and is yet persecuciō or onely emonge the Jewes and gentyls? Will ye yet thus contend to hoker and cloke your awne open traperouse towches? Wold ye set vs to seke persecucion emonge the Jewes

wes & Turkes whyles pour selues moste
traperously at home persecute not onely
pour owne floke the kinges subiectis but
also pour head & gouerner euen the kin-
ges maiestye him selfe. By whose prieuy
coniuracions, secrete conspiracions in auri-
culare cõfessions and craftye consultacion
were so many of the nobles of the nor-
the and Lincolne shyer set on syer Walter
Aske made the capitayne to lead forthe
so rebellyouse a sorte of traytours agaynst
our prince? Were they not the bysshops,
abots & preistes which were the autours
of that seditiouse insurrection and perse-
cucion of their owne kinge? And how say
you, my lordis, was it iuste execucion or
persecucion that ye wold haue prosecuted
agaynst your owne head & gouerner at
that tyme if ye might haue had your daye
so longe loked fore? To put you therfore
out of doute, your owne worthei punissh-
mẽtes & plages hitherto iustely executed
vpon you and your abbayes, & your de-
structions at hãde shall no notherwyse cer-
tifie you to haue had then persecuted your
head & his subiectes then did the terrible
example and worthey punisshment of the
sonnes of Chore of Dathan & Abyrõ, the
erthe deuowringe & swallowinge in the
gyphe downe a lyue into hell, declare the
to haue persecuted Moyses their moste

wyll the head & godly gouerner constituted
of god to haue led the out of that perilous
fornace of bondage frō Pharao. And this
is to, the humble obedient seruice & loue
that suche ingrate rebelles render to their
soueraigne vicētle princes. Now I aske the
ageyne whether the first chirche whiche
visited of Adā Eue Cain & Abel, had not
Adam a godly gouerner professinge that
blessed seed Christ promised: and yet did
one brother vnder the same head perse-
cute the tother. Cayn slewe Abell, & now
tell me my lordis, was Cayn a Jewe or a
gentyle? Vnder Isaac a godly gouerner
and head of his familye and chirche, Esau
persecuted Jacob. Was Esau a Jewe or
a gentyle? And as it was then so is it
nowe, saithe Paul, euen one brother to
persecute a nother, vnder Abraham, Is-
mael persecuted Isaac, vnder Moses the
head gouerner of gods chirche was the-
re vn persecutiō. Read the boke of nowm-
bers. xij. and .xvi. Chapters, and ye shall
see euen the cheif bysshop with his wyfe
Maria, Dathan and Abyron wyth
theyr wycked complices to haue perse-
cuted their head Moses murmuryng a-
geynst him for that he was so highe in fa-
uour with god, enuyinge him for his pro-
phecing & interpreting so highly gods ple-
sure and mynde, and was it execucion ore

perſecucion that they proſecuted vnder
Moſes? Is here any peace the Chriſten
perſecuted of his owne ſubiectis one Jew
meeth perſecute another, one brother a no-
ther, one gentile another, one egyptian his
owne nacion another, one englyſh man a nother
as Chryſt ſayd, Matt. x. One brother to
betraye a nother vnto deathe, the father
his ſonne, the ſonnes their parents for my
names ſake ſaith Chryſt. Nowe pe ſe that
perſequucion is where ſo euer the goſpell of
Chryſt be frely preached, whether it be in
England, France or in Germany &c. And
not onely emonge the Jewes and gentils
as the biſhops wolde haue men beleue it.
They ſay they be the Jewes and Turkes
that ſhall perſecute vs. But Chriſt ſayth
they ſhall be our owne familiare falſe bre-
thern the biſhops and the prieſts to per-
ſecute their head and vs to whiche ſhulde
tender defende and fede vs. This is to
them olde wont facion, to ſet vs to loke a
beware of the Jewes and gentyls perſe-
cucions, whyles them ſelues burne vs for
the goſpell. As did the theſe crye to the
people kepe the theefe, whyles hym ſelfe
myght rune his waye the freelyer. And if
there be no perſecucion in England, whye
purge ye in youre newe ſtatutes and ſuf-
frages, and forgeue ouer perſecuters and
perſecucion and turne their hertes, and to-

be behynered from the art. Why pleye ye the same in the moste parte of your Dialoges euery daye lunge named in your chyrches?

I meruell of what lerninge and religion these bisshops be, that graunte the gospell to be in Englond, and not to be persecuted. The scripture techeth playnely, Matth. xvii. that emonge men, there was, and shall be euer, diuerse and sondre opinions of Christe and his religion and the worde of god euer to be agene sayd & persecuted as longe as this worlde standeth. Who resisted Moses bringinge goos message and gospell into Egipt but the preistes of Egipte? In Israel, Helias parchynge gods worde, had he not the prestes of Baal his aduersaries and persecutors? The false prophetes resisted Jeremye. The Pharisais persecuted Christ. And not only the false Apostles but also the hole worlde persecuted the true Apostles. Of this secte, sayd they to Paule we knowe it to be agene sayd and persecuted euery where. After the Apostles Act. xxviij.
tyme the worde of god was not onely resysted with the persecucion of tyrants, but also with the wicked doctrynes of heretiques. In the popis kingdome, vntill Wicleues, Johan Husse's, Wyclefes, Martyn Luthers, & other men begane to wype,

there semed to be a good quiete towardes
of the christen religion, as longe as men
beleued in the pope to be head of Christes
chirche, receyued his false doctrine, tra-
des erre. traditions, pardons, satisfactiõs,
merits, prayd for the dead and to sayntes,
and for the soules in purgatory, pelgrima-
ged, worshipped stockes and stones, and
his masse as a sacrifice for the synnes of
the quike and dead. Whiche was euẽ the
same that Christ sayd in his gospell. As
longe as the strong armed kepeth his fo-
re courte and castel gates, all thinges are
in peace and safe gard that he hathe. For
where Satan hath the rule and dominio-
on ouer the comon doctrine and techers:
there taketh he diligent heed lest any ma-
many externe dissensions or tumults arise,
le, nether sterreth he vp there many here-
sies, no not in the Turkes nor Jewes
chirches in these dayes, because he hath
them sewer at his pleasure beinge lorde
head and kinge openly ouer their religiõ.
And euẽ so, in the popis kingedom hathe
he kept & yet dothe he kepe his fore castel
le gates, that those thinges whiche he pet
possedith mygt continewe in peace. Vn-
to this Satans peaceable possession have
our bisshops brought, are ly entend they
to bringe ageyne their chirche of Englõd
to, so that nowe, thanked be their fathers

Satan, all is in peace without persecucion (say they) turned into iuste execucion after their owne crafty construccion and execrable exposicion.

But when the stronger armed cometh vpon hym, then rustleth Satan his harnes, then sterreth he vp tumults, then bloweth he forth batail, sedicions, conspirisons, insurrections, rebellions, amõge his bishops & preists that yet by these meanes were it possible, he might kepe stil his kingdome and be not thrust out of his castle. So that there is no certayner argument and more euident token of the gospell to be vtterly oppressed, & of Satan to raigne in peace, as to se the publike concorde of, and in the religion. And there is no token so certayn, manifest and euident of the worde of god arysing and comynge forth into syght, as when ye se a comon publike discorde in, and of the religion. For and if euer men shuld haue loued and trusted for any open and generall concorde of, & in the religion in the worlde, at the reuelynge and open prechinge of the gospell, it shuld haue ben at that tyme when our lorde Jesus Christ him selfe reueled and preached it emonge the Jewes. He is the lorde of god by whom al things were created, no apostle, nor prophete to be compared to him. And yet whē he shulde preche

and vnuele his woude, neuer arose there more greuouse and greater disorders in religion, resistence and persecucion. For euen of Christ him selfe the comon people the cheif lerned, the moste religiouse and holyest rabyns and magistrates also conceyued sondre, contrary, diuerse and many fonde and false opinions, some sayd he was Johan Baptist risen agen from deth, some sayd he was Helias, some Jeremye, some sayd he was a dronkerd, frende to publicans and herlots, a Samaritã, possessed of the deuyl, a breker of the lawes sabbot. Nowe for asmuche as in the best tyme of the worlde, men did neuer agree vpon the true faithe and religion, & embraced it peaceably, what thinke ye, that in this moste corrupt and sinfull worlde, where in wyckednes ouerfloweth, fayth fayleth and charite is waxen colde emõge so many, shall the gospell be preched in peace and receyued quyetly without persecution Satan being a sleaper Wherfore as they that will not suffer the gospell to be preached till it bringeth with it fayer wether in a worldly peace, shal neuer heare it, euen so, they that will not beleue the gospel ytt they se euery man agree there vpõ, they shall neuer beleue it nor neuer be saued by it. Wt with it is that the preacher, Solomon sayth, Who so obser-

seth and wait vpō the wynde, shall neuer sowe. And he that loketh vpon the cloudes shall neuer reape. Eccl. xi.

But nowe agen to the obiection of the whiche albeit they will graunt no persecucion in the londe, yet they saye, that yf the gospel shuld be receyued it wold bringe with it miche trouble, tumult, sedicions &c. And therfore let vs kepe it, for the wyght help with fagots fyer and swerde. Vnto whome I answer. Thinke ye the afflictions, persecucions and infelicite of the godly receyuers and preachers of the gospell in this worlde to be gods curses and perpetuall perdition, and not rather his blessings and fashioning of vs vnto the ymage of Christ, in the crosse to exercyse our faith to retayne vs in owr dewty and to bringe vs vnto perpetuall felicite to helpe Christ in glorye? God is the father of his beleuing childerne folowinge ryghtwysenes, whiche chastiseth not his childerne to destroye but to preserue and to bringe them vp in godlynes. Think you god to cast awaye his beloued childern with the rod of correccion? Shewe me any one that folowed righwysenes to whom god after this transitory infelicite hathe not geue him the most highe felicite? Joseph, was prisoned for a tyme the adulterer, but was he not brought

forth with great honour and exalted the prince of all Egipt. Job lost all his good but double was restored him. David was caste out into exile of Saul, but yet was he called home agen and exalted into the regall maiestye. Daniel was cast in to the lyons, and a non made the prince of the Persians. And as yese, that if our god in this worlde promoueth his, out of affliccion and persecucion into glorye honor and felicite, miche more translateth he his derely beloued chosen out of these miserable and heuy present persecucions into that heuenly perpetuall lope and felicite in the other worlde. And the lenger it is differred the more swetter it is when we haue it, our lorde god yet comfortinge vs with his assewered promises sayinge. I shall delyuer mi people frō all their tribulaciōs. Honer shall heuē and erth passe awaye then mi wordis to passe vnfulfilled, hills and mountayns shal be shakē down but my mercy shal not go fro me, & the couenāt of mi peace shall not be moued saith the lorde god moste mercifull. Loke vpon Christe the sone of god whiche after he was dejected vnto the dethe of the crosse, was he not exalted into the moste hyghe honor & glory, & had geuen him a name above all names so that in the name of Jesu every knee boweth

where bothe in heuen erthe & in hell? and
what is done in the head shall not the same
be done in the mẽbers? Wherfore the
more affliction and persecucion the worde
of the crosse bringeth to vs, the more felici-
tie and greter iope abideth vs in heuen.
What the worldly peace, idle ease, welthy
pleasure and this present transitory felici-
te which the vngodly imagin to procure
them selues here by persecutinge and
thrustinge awaye the gospell, shal be turned
hereinto their owne trouble batail
(as ye now this daye see it) and at laste
into the horrible destruccions and mutac-
cions of their realmes, and after this (if
they repent not) into ther own perpetual
infelicite, perdicion and dampnacion. And
if our lordely prowed bishops wolde con-
sider and measure the state of the chriſten
churche by the actes of the Apostles, they
shuld see in howe grenouse persecucion it
was, when the moste nowmber of disci-
ples encreased. Agen if they wolde read Act. vi.
the storyes ether of the holy or haithen,
they shulde see that when the churche
was in moste welthe and ease, the prelats
in idlenes aspiringe for riches and honor,
then entred into it, the most pestelet pop-
son and destruccion of all godly doctrine,
then encreased all idolatry heresyes su-
persticion, and mens deuilysh traditions

we yet maye see in constantyne the empe-
rours dayes, and in gregories the grete
his tyme, howe Christes religion then
began to debase. And sone after, or in
Heraclius tyme howe the deuill did put
forth his two litle great Anti christes hor-
rors Mahumet and the Pope of Rome.
So that where as is no persecucion of
Christes religion, but all in securite and
reste there is that christe spirite now to
continewe longe in the trewe faithe. For
Christe is no where borne, be he never
so ytle without tumulte & bloudshedinge
of innocents as it is wryten, Matth. ii.
Trewth it is that Huldrike Zwinglius
sayd, In blode is the gospell planted,
with blode therfore must it be conserued
and defended.

Let vs therfore (christen brethren) be
constant in obeyinge god rather then
men, although they slay vs for the verite.
For our innocent blode shed for the
gospell, shall preache it with more fruyte
(as did abelis, stevens etc) then ever
did our mouthes and pennes. Consyder
the begynninge of the christen religion,
and the fruite frutes of the papistine
christe, and we shall se innumerable in-
nocents slayne, as it hath ben these. 300.
yeres paste, for the preachinge and bring-
inge in agen of the gospell. For never

with the bodyes and innocent bloudes flowe like vnto those dayes. Let vs therefore rejoyce and thanke God that it hath pleased him to vse our bodyes and bloude vnto his glorye and promoueinge of his worde and edifyinge of his churche. For the lordis fielde when it weareth drye, leane and barren, it must be watered, made fat, dunged and compaced with the innocent bloode and bodyes of his faithfull. For what profit, sayd Dauid, cometh my bloode if it be layd downe with my body in graue, to be corrupted? Is it not better spent powred forth vpon the lordis fielde to be therewith made fatte fecunde and fertyle? Nowe thou seest christen reader, that they that wrote and preached, perseuerid vnto the a perpetuall inseperable companion of the gospell, exted not as it was well here sped of themselues beinge compelled to recant this vnsaporable verite. But of whom were they compelled? verely of them that yet beleue not the gospell to be the worde of the crosse euen the very enemyes vnto the crosse of Christe, of the, I say, that laugh Christ and his worde to skorne, which yet sit in the chaper of the peruerse pestilent skornes, to whom (as to the wyse gentiles of the worlde) the gospell of Christ is but folisshnes, and (as it was

Psalm. xxix.

to the Jewes) a diuision and sworde betwe-
ge theme where as their owne fallen haue
prouoked the wrath of god vpon the De-
us misereatur nostri et benedicat nobis
Ut cognoscamus in terra viam tuã, Amẽ.
I thought not (when I began) to haue di-
gressed so farre. I returne therfore to our
Gadarens. Of whiche some ther be fe-
ble sapthed, afraid greatly of the losse of
their litle pigges: sapinge. Yet we see si-
the as professe Christe and his gospell to
be cruelly hãdled and to suffer miche mi-
sery, prisone, afflictions, persecucion and
losse of all they haue. And therfore al-
though we know it to be the trwth whych
is now restored by preachers brent, & bo-
thes banisshed and restrayned, yet be we
more afraid of Christ for feare of the
losse of our litle goodis and disquietinge
of our mortall bodyes in this transitory
life, then of a legion of deuils drawinge
vs by litle and litle from hearinge and
readinge the worde of this crosse vnto
fantes, lyes fables, and to this flateringe
we whych worlde. Vnto you therfore,
whiche yet do not cruelly resiste nor wo-
tingly persecute Christe in his members
and in his gospell, but for feare, for wor-
lowes, and as it were tenderly with the Ga-
darens pray Christe withe his Bible and
bokes to passe from you: and also vnto

the

them which have stedfastly receyued and constantly profesle Christ and his worde now suffering for their sakes the crosse of persecucion, euen the inseperable companion of Christ and his worde: do I write this comfortable boke, by the grace of our almighty god to animate & to acourage you in your afflictions, to desyer Christ to dwell still with you and not to take his worde of trwth at any tyme oute of your mouthes, to strengthen you with his holy spyryte, to confirme and comfort you in these your heuey afflictyons and grevouse persecucyons, lovyngly and pacyently to bere them, as the swete crosse and lyght burdens of our moste mercyfull lovinge father, thereby to be facioned and formed lyke vnto his owne sone our saviour Christe, that we might with hope and felicite be also glorified with him in heuen. So be it.

For ptche faithfull, as many as have ben frō the begynnyng of the worl de exercised & whetted with diuerse afflictiōs, hab ben cast in to many & innumerable perels & tribulacions: we might well helpe (cryſten brethern) now lament our heuy ſtate, miſerable chaunce and ſorowfull condicion. Yea we might well accuſe, and with Job curſe theſe our troublous corrupt and bloody taſte dayes of this worlde. In whiche moſt giltles, we forowelp the trwthes ſake and for Chriſtes name ſuffer perſecutiō, ſuſtayne moſt bitter and cruell hatered, we be afflicted, ſcourged, caſte out of our countrye. And euen we whiche ſeme to ſome men to be beſt at eaſe, yet be we no where at any tyme ſewer and ſuper, but as thepe be we appointed to be ſlayne. For euen our owne falſe brethē ſpeuinge faper to our faces, pretendinge to be chaſed out of theyr countrye for the ſame goſpel, in nothinge at all folowing it, but opēly ſlaundering it, vex vs, moleſt vs helpe vs, depraue vs, ſlaunder & hurt vs, no leſſe cruelly perſecutinge vs then the open papiſtes. Which thinge herely is euen the ſame that our lord and maiſter Chriſt told

vs before, saying our owne brethern and
moste familiare to be our moste deadly
enemyes, one brother to betray a nother. Joñ. xb. i
And the tyme to come where in who so
slayeth vs shall thinke them selfe to do Marc.
high seruice to their god euen ther owne xiij.
bellyes vntill their synnes yet at reste
synge with Capus murther in scripture, Mat. x.
shall be layde open in the gates before Genesi.
all men. For these deceitful false brethern iiij.
shall vnder the vysar of hypocrisye go- ñ. Tim.
forth worse & worse, whylis they bothe iij.
lead wother into errours and erre also
their owne selues reuye god in their de-
dis beinge abhominable, inobedient, re- Tit. i.
probated talke awaye and yet with their
mouthes cõfesse they god. Wherfore (de-
re brethern) we be happye whiche haue
the trwthe all though before the worlde
we seme to be the moste vnhappy and mi-
serable. For vnto vs that persever in it
there is layde vp promised of god the moste
copouse and plentuouse rewarde. I kno-
we how greuously many men be tempted
and troubled for that they not remẽbrin-
ge the olde examples, or not wel taught
in the lawe of god, do measure the treuth
of christes religion & faithe, bothe by the
moste parte, and also by the felycyte and
prosperouse present succesfe of the worl-
de thynkinge the veryte to stande vpon

the

multitude, and on theyr goodis which haue the hiest powre, loue in sauegarde at theyr owne iuges, whiche haue the praises and worshipfull salutacions of men, and them to be but spers heretiques vngodly &c. whiche as they be contempned, punished, persecuted and exyled, so be they but a fewe simple selly poore lombes. But so farre from mannis reason are the iugements of god, that euen the Prophetis oftentymes contended with god and reasoned with him in this mater. Abacuck thus sayinge how longe lorde shall I crye and thou wilt not heare? Wherfore hast thou reserued me into these wiked and vniuste dayes? Wherfore beholdest thou these despysers and holdest thy peace whyles the wyked treddowne the man iuster then him self. For this cause is the lawe torne in pesis whylis the vngodly thus preuaile sendynge forth peruerse iugements actis, lawes and antichrysten instructions.

Abac. i.

Psalm. xxvi. xxvii. xxviii.

Psalm. lxxiii.

Trewly it is that god promysed his blessinges vnto them that herken to his voyce, beleue his wordes and kepe his commandements. Sayinge I shall sette the aboue all the nacions of the erthe. And all these blessinge shall come ouer the. Blessed shalt thou be in towne and

Deute. vii. xviii xxviii.

felde. Blessed shall be the frute of thy bodye, the frutes of thy grounde, of thy catell, of thy shepe ozen etc. Blessed shall be thyne almery and store howse. Blessed shalt thou be, whether thou goist forth are comest in. The Lorde shall smyte thyne enimies, that ryse agaynst the, yea and that before thy face shall be smyte them downe. They shall come agaynst the one waye, and flye away frome the seuen wayes. All thynges thou takest in hande shall be blessed, that is to saye, they shall encrease and haue a prosperous successe etc.

Agayne these be his curses and plages whiche god threatenethe and casteth vpon them that herken not to his voyce, beleue not his wordis, nor kepe not his commandements sayinge.

Cursed shalt thou be in felde and towne. Cursed be thyne Almery and store house. Cursed shall be the frute of thy bodye, the frutes of thyne heardes of neat and flockis of shepe. Cursed be thyne incominge and out goinge. I shall sende the barrenes derthe honger and all thynges to go to naught, what so euer thou goiste about, vntyll it be vtterly destroyd and wasted yea and that shortely hastely, for thy wycked inuen-

cions

Jer. xii.

to a fonde angrye mynde, zelouse to folo-
we the wyked, when I dyd see all thinges
so prosperously to succede wyth the vn-
godly. They bere no deadly burdens, but
sit fast in all ease and ryches. They be not
oppressed wyth the mortall mysteries of
men nother punysshed lyke other men.
And therfore are they thus puft vp wyth
pryde, that they be drowned in mischeif &
iniurye. So that for their wealy ryches
they be geuen ouer vnto all lustes folo-
wynge their owne hertes desyres to do
violence and tyrannye. All thinges they
abhorre and dysdayne, saue those onely
whych their selues haue enacte and de-
cree, yea and that so proudly. Their eyes
can not se for fatte, they speake frō a loft
euē against the most hyghest. Thei stret-
che forth their mouthes vnto heauen but
their tongues walke vpon the erth, wher
fore their folke shall fall into their seruice
and all for great lucre. Tushe saye they,
doth God know thys? can the moost hy-
ghest see vs? Lo sayde I, they are the vn-
godly that enioye these ryche blessinges
in this worlde: In vayne therfore do I clē
se myne herte: In vayne washe I my han
des in innocencye; wherfore shuld I then
be thus punysshed euery daye, and chaste
ned all the nyght longe: whyles (I saye) I
thus consydered wyth my selfe, I had al

almoſt ſlipt awaye from the fellowſhipp of
thy flocke. Then thought I, how myght I
vnderſtande this thynge: It was to harde
for me to know it. And here goth Aſaph
and Jeremy into the ſecrete holy place of
the Lorde, where ſtode the arke and the
propperatorye, which is Chriſt, euen that
bleſſed ſeade in whome we be all bleſſed,
although he was made the curſe to bleſſe
vs. Here at lyght and hys worde they fet-
ched the anſwere to certyfye owr fleſhly
iugement of the will of God in this mat-
ter. Here were they boden to marke the
ende of theſe vngodly ſo gretely proſpe-
rynge wyth Godes bleſſynges, and alſo
the ende of the godly whych ſemed to be
vnder the curſes. For how ſoeuer wanys
fonde reaſon iugeth of God, that he ſhuld
ether neglect hys promyſes, or to be the
author of euell, yet is he iuſt in all hys
wayes and holy in all hys workes, hys
wayes are not lyke ours, nor hys thoughtes
as be owrs, nother his counſels and
Pſalm. mynde correſpõdēt to owr reaſon. Chriſt
xxiv. anſwerd the murmurer, at hys vnlyke
Iſay. lv. payment to the labourers in hys vyne
yarde, ſayinge: Frende I do the no wrõg,
Matth. I wyll do with my nowne what my lyſt.
xx. But beware thou, that iugeſt of God ac-
ter thy nowne reaſon to do euyll, leſt the
ſame thynge that thou iugeſt to be euyll,

beinge ryght good in dede, because God doth it, be turned into thy damnacion, for so peruerselp iugpnge of the mooste best goodnes. For what or how so euer the clape iugeth and reasoneth wyth the potter, pet wpll the potter haue the vpctorp. Beware (I sape) lest thyne eye, that is thy best reason be eupll, because God is good and doth good, whan thou thynkest and iugest hym to do eupll. Beware lest by thy nowne folysshe corrupte reasonynge wyth God for hys hardenynge of Pharao, and leadynge men into temptacio, and geuynge hys blessynges to the wycked contrary to hys promyses (as to the natu rall man it appereth) and hys curses to the good; and breakynge of his vesseles of wrath; to declare hys iustice and glory, thou turnest hys iuste and wel doinge into thy nowne hurte. But heare thou reuerentlye with feare the dyuyne oracle and answere of God at thys propytiatory and stole of hys mercye, Asaph, Dauid, and Jeremy there fetchynge it, warnyng the, not to be moued nor offended at the felycyte and prosperite of the vngodly. But to marke the ende of the, for he hath so sett them a lofte in a slyppery place to cast them downe sodenly. Oh Lorde, how sodenly are they gone, consumed wyth dyuerse deathes! No notherwyse (sayth he) Psal. lii.

Psalm. lxxiij.

then a dreame, whē the man waketh, doth thou awape their image out of the eyte. For ſodenly lyke hape or graſſe are they ſupten downe and wythered. The ſcripture lyfteneth them to graſſe, whyche the hygher it groweth the more preſent is the ſpith to kut it downe. They be compared to ſmoke, whych the hygher it aſcendeth, the more it vaniſheth awaye. They are lykened to the euenyng ſhadowe of a mā, whych the longer it reacheth and wexeth on the erthe (the ſonne going downe) the ſoner ſodenly is it gone. They be lykened to the freſhe baye tree that roteth ſo depe and ſpredeth ſo wyde, whych ſodenly cut downe, no man ſeith where it ſtode. And agayne in the Pſalm. xci. O Lorde, how excellent clere are thy workes, beyonde all meſure ſo profounde are thy counſels. An vnwyſe man comprehendeth thē not, nother the folyſh vnderſtādeth thē. That is to weite when the ſe miſchevouſe blody tyraunts grow vp flouriſhinge lyke the flowers and graſſe in the felde, into this ende do they ſo flouriſſhe that they might be cut downe and caſte into the fyer for euer. Agene Pſalm. xxxvij. At the wealy proſperite of the vngodly cruell, be thou not moued once to turne thy fote into his ſteapes. For ſodenly lyke the graſſe is he ſupten downe and as the greue herben is

Pſalm. xxxvij.

he

he withereth awaye. Also vnto Jeremey thus did god answer. That he did put these greate steres into his ranke fatte pastures, that assone as they be fed to the highest they myght be brought to the slaughter house. Thus haue ye the answere of god wherfore he geueth his blessinges to the wyked, commandinge vs not to folowe their stepes, nor yet zelously to enuye their prosperite, but pacientlye to abyde a lytle, and then they shall be taken awaye sodenly. And death shall lye gnawinge and fedinge, vpon them as doth the sloke vpon the pasture. But the iuste shall be in the light when the treasure of the vngodly shall be cōsumed & hell shall be their perpetuall hospitall. Be not afraid therfore when thou seist sicke a man made riche and the bewtye of his palaces encrease. For at his death nothinge of the all, shall he karye away with him, nether shall his glorioust pōpe folowe him. But yet whilis he lyueth he is called gracious and happye, he is praised whyles he is in prosperite. But when he shall passe his waye to his fathers familye, he shall nevermore see lyght. Thus lo, when a man is in prosperyte and honor he is without vnderstandinge, compared vnto the brute beastes, for that he is euen lyke thē. God therfore calleth his blessinges vpon the

Psalm. xlix.

wyshed that yet sight agenst him, to ex-
cercyse our faith, sendinge vs in our afflic-
cions vnto his propiciatory Christ, to
his worde there to serche oute, as ye here
see, the cause of their prosperite, and of
our owne afflictions into owr present cō-
solacion, declaringe vnto vs howe vyle he
estemeth these ryches, these welthy prost-
perities and transitorye blessings of the
worlde, especially in vnthankfull tyrants,
techinge vs howe terrible are his iuge-
ments, so hyghe to lyft a man vp, to then-
tent he wold sodenly caste him downe the
more greuously. Here gaue he the ryche
gloton his heuen, here after to haue his
hell. Here he gaue Lazarus his hell, after
this to haue his heuen. Reioyse we ther-
fore, (afflicted Christen brethern) in owr
trowbloule persecucions and henge exyle. For if we here paciēthy, suffer with chri-
ste, we shalbe also glorifyed with him in
Ro. viij. heuen. Nether do I (saith sayut Paul) re-
pute the affliccion of this worlde worthey
of the glory to come which shalbe openly
geuen vs. Vnto vs therfore his children
the curses are become his blessings and
sweete crosse whiche our father laith vpō
vs to folowe his deare sone owr sauiour
Christ, that we might be trwly fashioned
vnto his image once lost in paradise. For
as we haue borne the image of the erthy

Adam

Adam. So muste we bere the image of our
heuenly Adã Chryste. He thus spekinge i. Cor. xv.
vnto vs. My childerne neglecte not my
correccion, nore faint not when ye be cha-
stened, for whom I loue, them I chastẽ, &
beat euery childe whom I receyue. If ye
pacientlp suffer my chastysinge. I will of-
fer my self vnto you alouinge father. For
what chylde hathe the father whõ he cor-
recteth not? If ye shulde be fre fro my cor-
rection so were ye not my childerne, but
bastards. Now by faith and this knowle-
ge are the curses turned into our blef-
sed and sacred crosses ioyfullp and glad-
lp to be borne aftyr Chryste, for our cor-
rection, lest we be condempned with the
wrapwyked worlde, God worckinge in
vs a strange worke to worke his owne, as
Isay saith. This is the rok whom god she- Isay.
wed to Moses Exo. xxxiij. aftir he was ta xxxiij.
ken out of the water of affliccio, vpon the
which rok god cõmãded him to stõde whi-
les his glorie was in passing forebp, whe-
re he did sette Moses in the riftes of the
same rok defending him with his almigh-
tp hande & houeringe him, vntill his hãde
take of, he shewed him his hinder parties
euen Chryste him selfe & his members at
laste to come bp, & thorowe the crosse to
entre into his glorpe. And to exclude his &
our merits for so suffrynge he tolde him,

for all that he spake so familiarely with him, that he wolde be mercyfull, to whō he listed to be piteous. Heere also behalde the tree which when Moses Exo.xv. did put into the bitter waters of marath, and they were made swete, so that the people of god myght well drynke of them. Beholde the bitter passiō of Christe hangynge vpon the crosse of tre sufferynge for thy synnes: and what water of tribulaciō is so bitter to the, but in him, and for his sake lapinge it vpon the, is not swete and ioyfully dronken of? yea it is to the turned into the swete wyne so changed from
Joan.ij. water at the mery meriage. What childe of god will thinke him selfe so innocent that he is worthei no chastement? Let vs therfore (christen persequuted brethern) ascende pacyently into this secrete holy place euen ouer mercye seat Christ, beholdinge all these heupe curses to be callē vpon him beringe awaye all our synnes and sustaynynge the paynes due vnto
Ro.iij. them for our sakis and saluacion, made
Gal.iij. for vs the curse and execracion to redeme vs frō the curse of the lawe, made for vs the maledicion, that thorowe him they might be turned into our blessings, made (I saye) for vs vnrightwyslenes and synne, that we thorowe him myght be reckoned of god ryghtwyse and iustyfyed or

abo

absolued from synne. Thus be we blessed in owr sauiour whilis we suffer persecution for his names sake, here after to heare it of his owne mouthe openly callynge vs sayinge. Come ye my blessed and possede the kingedom prepared for you from the beginninge. Mat. 5. Matth. xxv.

Nowe therfore let vs pacientlp suffer dependinge vpon our fathers pleasure whyles his aduersaries persecute vs for preachinge and wrytinge vnto them the trwth: let vs constantlp suffre to be exyled for that we abhorre theyr idolatry theyr antichrysten rytes and superstitious ceremonyes, let vs flye in holy derkenesse out of Babylon into the deserte with our poore lawfull wyues rather then wyllyngly to suffer our selues violentlp cõtrary to gods lawe to be separated, whõ god hath ioyned. This is owr crowne & praise (as Peter saith) vnworthely to suffer with a good conscience for the trwthes sake, and not as any malefactours. Happy be we whiche haue the worde of owr counfort, the doctryne of our faithe, confidence hope and ioye in the holy goste to holden and to confirme vs in these ours heuye afflictions for well doinge. And woo be vnto thẽ whiche haue taken awaye the worde of consolacion from the laye people whiche seruentlp in their anxt thir-

ste for it / in steve of the same have thrust into the congregacions erroneouse doctryne, idolatrye, superstycion, and detestable sermons and institucions into the dampnacion of many men. Themselues not onely seducinge the vnlerned, but also with theyr spytfull & dampnable spuinge drawinge many after thē vnto perdicion. Whereby thei declare thē selues to haue dronken in that pharisaicall blodye tyrannouse spirite which may not abyde to heare the verite. Which serpētyne spryte went euer about to take & trap Christe in his wordis, depravinge euery facte, miracle, & worde whiche he wrought or sayd yea although their owne consciences tolde it thē, the same to be done & spoken of the holy goste very god. This did they to bringe Christe & his doctrine into the hatered of all men, to be detested & abhorred as an heretique, a deceyuer, a sedicious persone & traytor agaynst the emperowr helpinge him moste deadly & moste shamefully. For when in iugemēt Pilate affirmed him innocēt & to haue fownde no capitall crime in him, there this pharisaicall spryte roared out furiously kryinge. He maketh cōmocion and sedicio throwt all Jewrye and Galile. Away with him crucifye crucifye him. And euē so is our pore afflicted christe vexed and oppressed with the same calamities, iniuries lyes &

tyrãnie. The same rebukes wanke vexacions and cruell persecuciõs do we suffer this daye. But let vs be of good chere, seinge we suffer all this for righteousnes & wel doinge. For what thinge do thei persecute vs? verely for no nother cause then that we desyer to know, & to teche the pure clere knowledge of Christ & the very waye of our saluacio & of the christẽ religion, that we & other might se the immẽse riches of the mercye, righteousnes, lyfe & helthe whiche we shuld haue & possesse thorowe our faith in onely Christ. We thirste intirely to heare the pure gospell frely & faithfully preached wherebi we obtayne righteousnes & saluacion, when euẽ the Aungels desier to beholde & vnderstande those thinges whiche are preched in the gospel of christ. And for this our godly desyre, Satã roreth & is wode with vs & stereth vp his impes the popishe bishops & preistes thus tyrãnously to hãdle & honte vs frõ place to place. But & if we wolde liue so viciously so prowdly so prodigiously & so prophanely in al maner of idolatry sinne & wikednes approuinge their pestelẽt popishe doctrine & winke at their lecherouse licencyouse liuinge, and rebuke not their open whoredõ, ypocrisy dampnable doctrine with their infinite frandes wherbye they seduce bothe princes and theyr subiectis then were we at peace with thẽ i. Petri.

and Satan with his serpetyne seade wolde fauour exalt & defend vs. But because we desyer a cheyslen spse and a purer doctryne in owr clergy wherby we ymme might knowe the benefit of Cheystes passion, and false religion might be knowen and eschewed, therefor this Satanike spirit of the spiritualty can not abyde vs. We haue thorowe our lordis grace and helpe forsaken his Satanike fraternite and synagoge, and casten of his dapnable yoke, and sayd him adiew, & therfore hathe he stered vp this hatered enuye and persecucio of the pharisseis agenst vs. Nether is this any newe thinge. For it is the wont crafte and deceptfull deuelry of the olde serpent now most syercely exercesed & wherred whyles he seith his kyngedom almost at an ende and his heuey iugemēt at hand, mans wikednes beinge al moste at the ryppiste and highest.

But let vs be stronge mynded & constant in our lorde god, knowinge that this dyuelsh spyrite of the spiritualty shall be compelled to auoyde and geue place to the finger of god. And euen nowe beginneth the synger of god to worke with vs and to stretche forth his almighty arme. For it is the most singulare inestimable benefit of god, that there is nowe to counfort vs in out persecucion, sprongen vp & ge-

geuen the moste clere confortable lyght of the gospell. Wherby we knowe the prince of Derkenes, we espye and may auoid his craftye fraudelēt seduccions and preuy enginnes. And herof is it that he roreth and his impes the clergye wepe for anger and fight so cruelly, and grinne agenste vs and gods anoynted with his worde, for this cause they threaten they persecute, they faget they prison they burne &c. here we muste arme our soulis with the worde of god leste in this batail we shrynke and fall, here muste we fyght manfully in faithe in our master Christe and so haue we in him, and for his sake, the victorye of these owr spirituall enemies. But verely this may we not do onlesse we be continually counforted & confirmed with the ferme euerlastinge worde of god. For all things that be wryten, are wryten for our doctrine that thorowe pacience and consolacion of the scriptures we myght haue hope. There be yet many of vs whiche haue not herde the gospell opēly and frely preched which here good zele therto, but yet are they but tender & weake and not waxen so stronge braunches in the vyne parde of Christ as some whether be: which must with great diligēce cure and study be planted watered & noted with continuall readinge & teachinge Roma. xv.

Satan. ge till they be stronge and constaut. Sa-
tan is olde and subtyle, and knowth whi-
che parte of Christes chirche is weakest
with what kynd of tentaciō he may soneste
overthrowe vs, where he seeth vs moste
weake there with moste violēce and craft
World. he fyercely invadeth. The worlde is full
of slaunders and exāples of the most sin-
full abominable lyuinge withe the pro-
uocacyōs vnto all manner mysscheif vice
pluckinges frō godlines vertewe. The
Flesh. flesche is fayne ād febleferefull, ād vnsted-
falte prone vnto desperacion. But assone
as we be tempted ether of Satā, or of the
worlde, or of our flesshe so ferefull and fe-
ble; let vs flye vnto the worde of god know-
inge it vnderstādyng it fermely that it
is the merciffull will, most beste counsell
of god, euē the most certayn testimonye
of his gracioute divine benevolēce tower-
de vs so to exercyse to proue our faith
pacience hope loue &c. that all these sharpe
assawtes of our enemyes shall be turned
into our salvaciō. Let vs euer haue it befo-
re our eyes for whō we suffer for what
gospel we be thus persecuted, remēbring
his fatherly promise so ful of cōsolacion
so oft promised vs in Christ. And thē shal
we fynde a mighty and present comfort.
For it is decreed in the immutable eternal
counsell of god that whō god hathe fore-

seue

Vene chosen in Christe, the same hathe he predestined to be made lyke the image of his sonne, that he might be the firste begoten emonge his many brethern.

Nowe we see and fele the benigne & merciful will of god towerde vs, sending vs tribulacions and callinge vs vnder his crosse, not to leese vs but to proue & trye vs & to declare vs to be his very owne sonnes. As ye knowe it, Christ by the crosse to haue had entred into his glorye, euen so the feithful of Christ hath god ordined by his moste beste and inscrutable counsell firste to trye and proue the by the crosse, then at laste to glorifye the. God nowe calleth vs by his gospell to make vs iuste & saife, and to seperat & call vs from this sinfull worlde ouerwhelmed with synne that we might be made the vessells of glorye. For whoso beleue not the gospell of Christ, thei shall continewe the vessels of shame and of his wrathe vnto euerlasting dampnacion. For this our gracious vocacion let vs incessantly geue god thanke his comitting our selues gladly to his pleasure willingly geuing our selues ouer into his handis to fasshion vs bi his crosse to exercise whet, hewe, square and polisshe vs at his benigne will to make vs lyke his sone our sauiour. If we will be iustifyed of him, he must blot out take away quench out

and

and pardone all our synnes. If we will
haue him to geue vs a better lyfe then in
this present, he must nedis take vs away
and deliuer vs out of this worlde and
lyfe replenished with all mischeif wyle-
ry and synne. Which thing e is very hard
be and sharpe vnto our flesh and nature,
sithe we be from our peughth euen from
our birthe ryght corrupt and prone to syn
Genesi. viij. ag ynst gods will. This olde man must
dye in vs that we might be a newe crea-
ture in Christe, of which thinge, Baptis-
Rom. vi me is the signe, sacrament and figure. For
into Christes death be we baptised to dye
with him and to ryse with him after our
synnes be buryed in his woundes so to
walke in a newe lyfe to glorifye our fa-
ther in heuen. This our olde man is cru-
cifyed with Christ, to abolisshe the bodye
of syn, so that here after we be no more
bondemen vnto synne.

Once were we with great paynes pe-
rells anxyt and heuines brought forthe in-
to this worlde, but this carnall birth bin-
geth not forth els then synners & the chyl-
derne of Adam iuged to eternall death &
damnacion. It is therfore necessarie that
we be borne agene of the spirit frō aboue
oels we maye not come into the kingdo-
me of god. This our father spirituall birth
and regeneracion bringeth forth iuste men

faithfull, euen the sonnes of god ordined and predestined vnto eternall lyfe and saluacion. But as in our naturall natiuyte before we be borne, there are not els but sorowes heuines anguisshe afflictiõs pangues and perels euen the image of deathe: Euẽ so must it be with vs in this our spirituall regeneracion before we be fully regenerated of the holy goste, as Christ testifieth. For he that shall be borne agene of the spirit, must haue his olde man mortified, be made a newe man, dead frõ syn and from this worlde trustinge nothinge to his owne strength nor meritis, attributinge nothinge to him selfe, abnyinge him selfe renouncinge the worlde, with all his pleasures, onely to folowe Christ. And thus doinge we incense and prouoke the worlde agenst vs: whose hatered and wrath we must contemne. And if the callinge of god requyreth it, father and mother, wyfe and children, howse and londis bodye and goodis all must be forsake rather then we shulde falbak from Christ and frome the doctrine of his gospell. All temporall and corporall tranquillite and quietnes, commodities, be they neuer so pleasaunt and greate, all lucre and profite, frendes kinsfolke muste be forsaken gladly for the trwthes sake, yea all things must be left rather then the trw religion,

Ioã. xvi. c. iij.

worshyp and doctryne of Chryst shuld be forsake dissembled or recanted, all thinges must be cast awaye for the verite and glorye of Chryste. Wherfore we muste be borne ageyn yf we will be saued, we may not now lyue after the wille and mynde of the flesshe, but the spirit of god must reigne and dwell in vs. Our old mā with his cōcupiscēces must be crucified in the worlde, we must rune out course vnto the ende emonge vipers and scorpions and emonge our most deadly and cruell enemies. We which be regenerated of god may not loke for our paradise vpō this sinfull erthe. We may not loke here to lyue in peace tranquilyte securite in riches commodities and pleasures. ffor this is not the chaunce and fortune of the very godly vpon this erthe, but we must be exercised here with many afflictions, calamities, persecucions, impten thorowe with anguisshe heuines and sorows right grevouse, pressed downe with the crosse, laid forthe opē ageynst many pereles. Which crosse is a very bitter herbe vnto the flesshe. ffor the flesshe wolde gladly be at ease & sauf in reste with out sorowe payne & trowble. When calamities perels afflictions feare & persecuciōs arise and euen the image of terrible death is present, then the flesshly trēbleth & quaketh, the staggereth & flye

kype the bak, falleth downe faynt and fe-
ble, so impacient and angrye is she vnder
the crosse. For she had liefer dwell euer in
hir olde skinne then to be renewed name-
ly when she seeth them thus cruelly to be
handled which embrace the gospel & must
be thus borne a newe. Here, here, therfore
it behoueth the consolacion & exhortacio
of the scriptures, whiche bolden and ani-
mate vs with the moste ferme ād present
comforte, confirminge our hertis so, that
euermore we may endure constāt in faith,
ferme in hope, glewed vnto the gospell,
to persevere in this stronge ieoperdous
batayle agaynst Satan, the worlde, and a-
gaynst owr owne selues.

The first consolacion is. That Crist
himselfe hathe also suffred.

FIrst of all, we that be in trouble
and heupnes for the trwth, must
sette the example of Crist before
our eyes (I mean not our bodely eyes
fastened vpon any image forboden of
God) but before the eyes of our faithe,
sayinge his passyon paynted and engra-
uen in his holy worde Paul thus exhor-
tinge vs sayinge, In pacience let vs run-
ne in this batayll before vs havinge re-
specte vnto the goyd of our faythe and
finisher of our batayll euen Jesu Christ,

which beholdinge the iope set forth before him suffred the crosse (all shame despysed and set a parte) and is sitte downe on the right hande of the seat royall of god. Cõsider and loke well vpon him, for it was he that sustayned and suffred so to be agayn sayd, that you shulde not kaynte and be feble mynded. Here we see Chryst the sone of god, euen the powr of god to suffer for vs, how he wold for our sakis be humbled and deiected vnder all men euen vnto the death of the crosse to exalt vs into the moste highe dignitie and to lifte vs vp into the glorye celestiall. And therfore did god exalt him into so highe glorye. If Chryst therfore our lorde hathe suffred for vs, so many, so great obprobries, calampties ignominyes reuplinges shames iniuries sorowes and euen the moste bitter and ignominiouse death, what delicate softlings be we if ayen, for his sake, we refuse thorowe lyke afflictions to go to him bi the same waye? ffor verely we be called vnto the same pathe, peter thus affirminge. Chryst to be scourged and afflicted for vs, leauinge vs an example to folowe his steapes, euen to suffer afflictions also in this worlde. The worlde hated Chryst, and no doute but it will neuer loue his members, but with the same bitter hatered persecute vs which be Chry-

stes

ſhes ſloke. The worlde loueth his owne. And becauſe we be not the worldis, but choſen out of it, therfore dothe the worlde hate vs. Let vs not forgete theſe wordes of owr ſauiour Chriſt. The ſeruant is not beter then his maſter. If they haue perſecuted me they ſhal perſecute you alſo. Wherfore and if there be no perſecucion at any tyme in Englond, ſo is there nether Chriſte nor any of his members. Joã. xv.

This therfore is vnto vs all, the moſt greateſte counfort. That if we ſuffer with Chriſt for his names glorye: ſewer and certayn be we that god loueth vs ād hath choſen vs to be his ſonnes ād ayers of the celeſtiall kingedom, and that he hathe put vs a parte from this ſinfull dampnable worlde, that we ſhuld not be dāpned with the wyked, but glorifyed with Chriſte. Thus did Paul ſende his ſone Timothe to the Theſſalonions to counfort and cōfirme them in faith, exhortinge thē to conſtancye in their affliccions and perſecucions which theyr owne countrymen and kynſfolke brought vpon them: thus wrytinge to them. Your ſelues knowe it, that we be ordined vnto this vſe. For whē we were with you, we tolde you before in our ſermons that we and you ſhuld ſuffer trouble and perſecucion. Alſo when Paul and Barnabas came to liſtram Iconium

1. Theſſa. iij. ij. Tim. ij.

and to Antioch to confirme the brethern, they exhorted them to perseuere in faith and not to be plukt from Chryst with no threates no feare, nor persecucion telling them that thorowe many tribulacions we muste entre into the kingedom of God. But se onely that none of you suffer and be troubled as a murtherer, or a theke, or as a malefactour and a busye bodye to curiose in other mens maters. For if any suffer and be punyshed as a crystiane, let him not be asshamed, but glorifye god in so suffering. For the tyme is come that the iudgement or plage muste beginne at the house of god. Which sithe it beginneth at vs, what shall become of the that belene not the gospell of God? And if the iuste be saued by siche difficultye, where shall the vngodly appere? Wherfore they that be persecuted and troubled at the will of god, let them lay vp, and committe their soules vnto their faithful maker in wel doinge. Let vs set before our myndes all the constant faithfull martyrs which haue confessed god and for Crystes sake forsaken the glorye of the worlde honours riches pompe, yea and their owne lyues to. If these men thorow Christe haue ouercomen the worlde & might haue suffered so miche, wherfore shall not we truste, god with his gra-

1. Petr. iiij.

Pro. xi. Jer. xlix Ezec. ix. Lu. xxiij

ete to strengthen vs and to be present to confirme vs and to delyuer vs from all theis calampties and to imparte vnto vs his glorpet We neuer yet forsoke any that faithfully trusted in him and suffred for his glorioule names sake.

But yet if our mindes be but weake and we so false hertid as to thinke, that Chrpste for that he is verp god mpght well suffer and haue the victorp, and also gene his holp martpris lyke grace, and as for vs because we be men and synners fayntly faithed, we cannot therfore but feare and flye from this persecucion and martpidom beinge not able to abyde it. When this tentacion come ouer vs, then let vs rune to the scriptures whiche shall counfort vs meruellouse stronglp ministringe to owr soulis sicke helpe, and addinge to vs sicke inuincible strengthe and alacrpte of mynde with so great constancpe, that we shall suffer all thinges gladlp and here awaye the moste glorioule victorpe into our felicite moste ioyoule thorowe Chrpste.

Here followth the seconde consolacion. That Chrpste him self is present with his helpe for his faithfull.

This also holde fast in mynde. That Chryste is geuen vs not onely for an example vs to suffere with him, but also an helper a defender and preseruer in all our afflictions and troubles, and will not at any tyme forsake vs, nor leaue vs a lone in our battaill and perell. But who so toucheth vs, he toucheth the apple of his eye, and he that dothe vs iniurye dothe iniurye to Chryst, as he said to Paul. Saul, Saul, why persecutest me? he persecuted the cristians whom Christe esteemeth and calleth as him selfe, and reputeth the same persecucion done to his owne persone which is done to vs. Act. ix.

Let euery faithfull here consider with him self, howe great a faithfull helper we haue of Chryste whyles for his sake we suffer persecucion. For if we beleue in Chryst and suffer for his sake, we are verely cristiās and the sonnes of god. And if god be our father, Chryst our lorde, our head ād our brother, no doute, god beholdeth vs tenderlye as diligently as any father may loue his owne verely beloued sonne, as the Psalme witnesseth. Our helpe to be of the lorde whiche hath made heuen and erthe. He shall not once suffere our feet to slyde. He sleapeth not that kepeth vs. The eyes of the lorde are set vpon the righteouse and his eares en-

clyned to their prayers. When we crye he heareth vs and deliuereth vs from al our troubles. He is present with vs troubled in herte, and saueth the humble in spyrit. Many tribulacions come ouer the iuste, but the lorde delyuereth vs from thē all. He kepeth all our bones, so that not one of them be brokē. In the .xl. Psal the Prophete complayneth to god of his trouble but anon he saith: The Lorde is tender vñ taketh the cure ouer me. Agene, Behold the eyes of the lorde are bent vpon them that feare him & truste vnto his mercye, it is he that delyuereth owr soulis from dethe & fedeth vs in tyme of kampn. We therfore depende vpon the Lorde for he is owr helper & defender. In him our hertes reioyse and in his holy name is our truste, also Dauid counforteth himself in this worde. The Lorde is my lyght and my saluage helthe, whom shal I feare? The lorde is the defender of my lyfe, of whō then shall I be afrayd? If neuer so great an hoste so strongly apoynted be bent agenst me, yet shall not my hert be afraid, If battaill ryse agepnst me, then am I moste sewerste. For the aungel of the lorde compasseth thē rownd about that feare him, to delyuer them. Blessed is the man that trusteth in him. And if I walke (saith he) in the middis of the shadewe of death, yet

Psalm. xxiij.

Psalm. xxxiij.

Psalm. xxvi.

feare I non euill: for thou (Lorde) art with me: The sonnes of Korath syng also thus. God is our refuge and strengthe vnable to be expressed. Wherfore we fea-

Psalm. xlvi.

re not although the hole erthe be turned vp se downe and the mountayns be de-

Psalm. xlvi.

uolued into the middes of the sea. These be doutlesse the most ferme promises of the myghty helpe & presence of god with vs in our afflictions. Which can not de-cepue vs. All the faithfull had and haue experience of this helpe neuer to haue fay-led them. And seinge god is thus present with vs, wherfore shulde we be a fraid of dethe: or be troubled in mynde as mē with out hope or counforte: If god be on our syde, who can be agenst vs: Which spa-

Ro. viij.

red not his owne sonne but deliuered him vp to deathe for vs all. And howe then may it be other wyse but that with him he muste geue vs all thinges: Who shall laye any crime to our charge seinge we be the oute chosen of god: It is god that iustifieth vs, what is he that may condēp-ne vs: It is Christ that dyed for vs, yea it is he that is risen agen for vs and sitteth at the right hande of god makinge inter-cession for vs. What consolacion may we haue more plentuouse more present ād ef-fectuouser then this: Where he said, God is on our syde, god fyghteth for vs, how

all

almighty is god one alone for vs al sufficiēt: What is the worlde in his hādis? All nacions are nothing in his hādis, saith Isaye. If the worlde can do nothing agenst his might nother in taking away nor misiffing his glorye, nor to put him frō his celestiall trone, so can it not hurt any one of his childern without his godly will. Let vs therfore (oh dere brethern) beholde howe great a consolacion this is. That god is on our syde to fyght for vs, to tender, defende and to preserue vs. He hathe geuen vs his owne sone Christ. Can he thē deuye vs thinges of lesse vale we sithe he hath geuē vs so riche a treasure? Who cōsidering e these inestimable benefitis can be carefull, heuye, false herted & hopelesse? If many worldis were agenst vs, & all the wiked spirites of hel leet lose to deuoure vs, yet is there no perell towerd vs, if Christ be on our parte. Thorowe Christ haue we peace. For this his derely beloued sones sake god our father loueth vs. For the pretiouse blodis sake of his own innocēt sone, we obtayn remissiō of al our synnes, & also victory agenst deathe & satā. For where as synne hath no dominiō there bere deathe no rule, there hath Satan lost his powr. What thē shuld we feare? shulde we feare this temporall deathe. No. For that is nowe to vs but a sleape & Iay. xl.

Isa.xxv. Act.vij. Joan.xi Ose.xiij Ro.vij.

reste. For Christe hathe so ouercomeit, that vnto vs whiche be his faithfull, death is become an ingresse vnto saluacion and lyfe eternall. For Christe hath abolesshed and destroyed the body of syn to thentēt we shuld be led into lyfe. Wherfore let vs with constant faith cleane vnto our lorde Chryst, beseechinge our father in heuē for Chrystes sake to augment our faithe. Which thinge if we do it, so be we safe without all feare and perell, sewer enoughe agenst all stormpe tempestes. If our synnes feare and trouble vs, let vs sette vp agenst them the inuincible innocētye and infinite rightwysenes of our Lorde Jesus Chryst, geuen vs of his father to be our rightwysenes. Which once done, our sinnes a non vanisshe awaye as dothe waxe agenst the fyer. For Chryst vere-

Consolacion agenst our synnes.

i.Cor.i.

Psal.xiij

Hebre.i.

ly is by an holy othe cōstituted of the father to be an euerlastinge kinge & preiste, whiche for our synnes offred vp him selfe the verye sacrifice of our reconciliacion ād expiacion by the shedinge of his precious blode and sitteth on the right hande, of the diuine highe maiestye, there makinge intercession for vs, he beinge our lorde almyghtye, all thinges subiecte vnto him, bothe aungels and powres celestial at his beh.i.Pet.iij. If death feareth vs. Let vs remember Chryst to be our lyfe. It is he

Consolacion agenst dethe.

that

that once dyed for our synnes, and is ry-
sen apen neuer more to dye. It is he that Rom. vi.
hathe swallowd vp death and hath caste
it vnder his fote for euer. If after this ly- Isa. xxv
fe there were no nother, then might we
worthely sorowe and feare, then were we
the moste miserable of all creatures. But i. cor. xv
for asmiche as our lyfe begynneth after
this is here ended, let vs be layd downe
in bodye to sleap in the ferme hope of our
resurrection, and be neuer afraide to dye.
Christ our head is rysen, we being his bo-
dye and mẽbers muste folowe our head.
Which said, I am the resurrection which
is lyfe. Who so beleue in me, he shall lyue
yea although he were dead. And all that
beleue in me shall neuer dye. We verely
knowe and beleue the resurrection of our
bodyes and to haue lyfe eternal promised
in Chryst and for christes sake. And ther-
fore our faith cannot be frustrated. For he
that beleueth in criste, hath lyfe eternall.
These be crystes owne wordes whiche is Joan. iij
the verite and may not lye. What nowe
can death to vs in his moste furye? Ver-
ely nothinge els then for a litle tyme sepa-
rat our bodies from our soulis, & so sende
owr soulis out of this miserable synfull
lyfe combred with all calamites vnto that
moste blessed felicite. Our bodyes cannot
be so vtterly destroyd but they shalbe on-

ce

1.Cor.xv re reskored gloriously vnto our soulis. Neither may they slape our soulis: for thei be immortall. Thei can not take our bodyes Mat.x. nor soulis out of the hãdis of god. Whiche if we be kept in the hãdis of god as in the bosome of our most louing father, & if we abyde in Crist & Christe in vs: sewerly Joan.x. we shall lyue for euer. Christ thus affirminge. My shepe heare my voice, I knowe them, thei folow me, and I geue them euerlastynge lyfe. Nether shall they be lost: nor noman shall pluk them out of my handis.

Wherfore let the wiked haithen & vnbeleuers be afraid, tormẽted, and be without hope at the syght of dethe which knowe not god in Christ, whiche when they knowe not Christ to be their very rightwysenes, their lyfe & their onely sauiour nor beleue not in him, thei must nedis abide & perisshe in their sinnes, in deathe and in eternall dampnacion. But we ought not to feare nor to be heaupe and tormented in mynde, as do thei which haue no hope, for we se a beter lyfe after this abydinge vs. Whiche the ignorant vnbeleuers in Christe know not. And albeit here for a tyme we passe forthe laid agenst many perells, molested and whetted with diuerse and many greuouse afflictiõs, yet at last, all the laborioust mysteries of this ly-

lyke passed ouer, the glorye of the sonnes of god shall be shewed and declared vpon vs, euen as we here vpon erthe haue ben in hope salfe and blessed. Nowe we wepe and be heupe, but the daye of our gladnes is not farre of in the whiche our Lorde God shall wype awaye the teares from the chekis of vs that beleue in him, and shall happely change our heupnes into an infinite perpetuall iope: then to singe this triumphe. Death is swallowed vp into victorye. Oh deth where is thy stinge? Oh hell where is thy victorye? Oh syn where is now thy myght? Thākes be to our God and father which hath geuen vs the victory, by our Lorde Jesus Chryste. i. Corin. xv.

If the feare of dampnacion and perpetuall death shulde vexe vs, then let vs remember our selues to haue ben baptyzed into Chryst, ingraffed into his death, our synnes buryed in his woundes, and ryslen with him into glorye and ioye. And so is there no condempnacion, as sayne Paul sayth, vnto them whiche are thus by faith ingraffed into Jesu crysto, which walke not after the flesshe but after the spyrite. In this our swete and plentuouse vyneslok, yf we as ioyely faithfull braunches abyde by constant faithe, our sinnes are neuer more imputed vn-

Consolacio against the fere of dāpnacion.

Ro. viij.

vnto vs. By this faithe we be made the sonnes of god and the ayers of eternall lyfe, euen the felowe ayers with Christe. If we haue Christ in vs, (by faith we fele him present in our hertes) so feare we no condempnacion. For Christ is our lyfe and our saninge helthe eternall, dwellinge in vs, agenst whom nether hell nor death nor synne can preuaile. Let vs therfore abyde by constant faith in our sauiour Christ walkinge in him roted ād framed vpon him, perseueringe in faithe cōstantly cleauinge to him, committing our selues hole vnto his goodnes & mercye, and let vs with hert mouth and lyfe testifye and declare our faith obedience and thankfulnes vnto him for his inestimable ryches of his gospell now geuen vs.

What can I more saye? We haue our celestiall father, our father (I say) of an infinite clemencie goodnes and mercye, which can no lesse forget vs then any erthely father his owne derely beloued sone or any mother hir owne tendre frutes of hir owne bodye soukinge at hir brests. And were it in case that the mother perchaunce might forgete hir ponge lytle infant, yet shall our mercifull father neuer forgete vs, Isay. xlix.

We haue a redemer and a delyuerer, euen the moste myghtiest Lorde Christe

Ie-

Jesu to whom is geuen all powr in heuen and erthe. Whiche raigneth our all, he loueth vs, he hath taken vs to be his brethern, we are his members, he hathe deserued for vs all goodnes and all felicite. He hath geuen vs the glorye whiche his father gaue him that we shulde be all one in Chryst and in the father, as the father and sonne be one, out of the whiche bnite all the treasures of the diuine goodnes, of right wysenes, lyfe, consolacion and helthe be geuen vnto vs. Therfore we owr faith in Christe and for Chrystis sake we are one that is to saye, of one consent mynde and felowshyp with the father and the sonne and the holy gaste, so that as the sone cannot be diuided from the father, nor the holy gost from them bothe, nomore may we beinge the faithfull in Chryste, be seperated from Cryste. For Christe wolde that where so euer him selfe were, there shuld we be with him, whiche thinge after our departure is as certaynly trwe as is him selfe the verite which so said it, prayd for it and obtayned it for vs of his father. Joan. xvii. Joan. xvii.

Furthermore. If our faith be yet to weake to apprehende fermely these infinite so riche benefits, the let vs flye vnto the promises of god, which as they be right many, so are they the most trwest & certayne, whiche ought to be depely pon-

ted into our hertis neuer to be forgotten. Our hertis verely are to narow and to shaut to receyue the greatnes & the multitude of these riche treasures ād goodnes. For these benefits be immense and infinite. And therfore let vs thus thinke, that right great and mighty is he which promiseth these riches to vs, ād that he is therby god him self, euen our god. Whiche in, and for his owne onely begoten derely beloued sonne, hathe he promised vs this lyfe euerlastinge. For all the promises of god are made in, and for Chrystes sake to
2. cor. 1. be ferme and fast and inuiolable. Certayn it is that god sent vs his sonne in that fast apoynted tyme as the prophetes had prophecied it, to fulfyll these his cleare and glorious mighty riche promyses. This is trwthe. For we haue them confirmed ād sealled withe his owne spirite of trowthe with his gospel preched and with his owne blode shed in his passion, and autorysed with his owne glorious resurrecīō which is our head and raigneth aboue all both in heuen and in erthe and in hell. And howe then may we his members, for whose sake all these things he hath done and suffered, tarye in synne and in deathe?

The ver tewe of the re. Where may nothinge more certaynly stablisshe and confirme our myndis, our selues to ryse agen immortal bothe in bo-

bye and soule, then the resurrection of erpe. We can haue no fermer nor stronger argument of our resurrection, then the resurrection of our Lorde Chrpst whiche is the most certayn and sewereste. The verp sonne of god is made man, and toke our nature vnto him selfe, which willingly & not constrayned suffred death for vs vpō the crosse. But yet he arose agepne, & wolde after his resurrection be sene, handled his woundes sene and felt, herde spekinge and teachinge his disciples eatinge and drinkinge with them, of the whiche his resurrection, his disciples were so certayne that afterward, withe their owne deathes thei cōfirmed it. And if Chrpst be rysen from death, so be we certayn that our synnes be clensed ād death deuicted. Wherfore in the Lorde we ought to reiopse for euer ād to geue him high thanks immortall for these inestimable immense benefits. Let Satan with his wyked whelpes freat, fume and grynne with all his idle emnious impes whom eternall dampnacion abideth. But let vs abyde in the faith of the gospell, and so abyde we the synely members of Chrpste. And then where so euer is Chrpste, there are we also. Death cannot pluk vs from Chrpste. For we are the members of his bodye out of his owne flesshe and bones, Ephe. v. surrecciō.

An obiection.

But yf our feerefull infirme conscien-
ces doutinge of these so certayn promises
for that we be all sinners, cause awaye all
hope, thinkinge our selues therfore to ha-
ue lost all these benefits promised vs, sayn-
inge with owr selues. We heare god to
haue promised vs all these riche benefits,
but because we so syn dayly and fall from
him doinge no good thing perfitly we are
vnworthei to haue the. With suche thoughts
tis verely satan tempteth and troubleth
many a good man. But this do I answe-
re. That if our rightwysenes and salua-
cion shuld stande vpon our owne good
workes and worthynes, then sewerly had
we lost in euery minute all these riche be-
nefits of god, then might we be vncertayn
ne of all these promyses, and of any re-
mission of our synnes and lyfe eternall, if
lyfe and remission were promised vs vpō
suche a cōdicion, that is, if we fulfill gods
preceptis and so by owr good dedis merit
our saluaciō, so were we without all hope
of saluaciō. For we are euery hower syn-
ners and all our beste workes are imper-
fect, yea thei be (as Isaye saith) corrupt &
sinfull, if they shulde be expended & tryed
in the rigour of gods lawe and examined
at his straight iugement. If the hope of
our saluacion shulde stande vpon the me-
rits & worthines of owr workes, we must

Thanswer.

nedis

nedia despeyre neuer to haue peace in our
consciences, when there is no man so holy
and perfit of lyuinge whiche may verely
glorye him self at altymes so to haue had
fulfilled the lawe as it ought to be fulfil-
led. But prayse be vnto god our moste
mercifull father whiche hath so intyerly
loued vs for Christes sake, that he hath
taken our saluacion out of owr owne fe-
ble handis & hathe set it vpon a sewerer
and more certayne foundacion, that is to
weit euen vpon his mere grace and mer-
cye promysed in Christe, our faithe rea-
chinge it vnto Chrystes blode wasshinge
away al our sinnes. If we beleue this pro
mise so be we iustified, absolued & saued.
Nothinge els requireth he of vs concer-
ninge our remission and saluacion, then
thus to beleue in Chryste euen him selfe
by his death to haue obtayned vs remis-
sion and lyfe eternall. Wherfore when si-
che temptacions assawte vs, then let vs
crye for faithe to beleue these promyses
in Cryste. And suffer not our selues to be
thruste from them. Of the whiche thus Ro. iiij.
saith Paul. Of for owr faith, is the heretage
geuen vs, that freely of grace and fauour,
ferme fast and sewer shulde the promise
stande vnto all the seed, not to it that is of
the lawe onely, but vnto them that are of
the faith of Abraham.

This is our consolacio, this is our hope onely. Who so reacheth this promyse with his faith he shal neuer despeper. For certain it is, the some of our helthe to stand vpon fayth in Jesu Chryste vpon this growndsole is the doze of our saluacion turned and returned. Let vs therfore apprehende with our faith this diuine promise whiche we nother may nor can deserue, and we haue all these celestiall benefitis, euen remission of our sinnes, the holy goste and eternall lyfe. All these hath god promised vs in Christe and for Chrystis sake. In this promise consisteth all our consolacion, our hope, our rightwysenes, reconciliacion and helthe. Beleue god to be trwe of his promise, and caste not awaye the gospell of his sone preched vnto the, but receyue it thankfully with all thy herte, enbrace it with bothe thyne armes, and dout it not, this gospell to be as well thyne, as Pauls and Steuens, and as mighty to saue the, as it saued them. Doute not of the grace mercye powr and trowth of God, and thou art iustifyed and as safe as is Abraham and all the sayntis in heuen. To do good workes commanded of god studye and endeuour thy selfe ernestly with all diligence, so that thou doiste nothinge els but well. Studye to excell almen in innocencye of lyuinge, in al-

pleasse hedis doinge, be merciful, comfor-
table, pitefull and helpinge all men, pea
and euen thyne enemyes. But vse these
deades continually as thy dewtye & serui-
ce dewe vnto god as testimonyes of thy
faithe and obedience vnto his lawes.
Euermore aknowledginge them to be
farre inferiour vnpurer weaker and vn-
perfitter, then that thou maist of them
selfe and glorye before god or by thē to
deserue any rightwysenes. Think thy self
an vnprofitable seruant, yea when thou
haste done all, which is but thy dewtye
and no deseruinge. And beware lest thou
thinkest thy workis to be meritis of right
wysenes and helthe before God. ffor
this opinion and persuasion is an vngod-
ly blasphemie agenst Christe. ffor in
the cause of our saluacio we may not tru-
ste in any parte to our owne workis but
onely by faithe cleaue to the promises of
God in Christ. The workis & merits of
Christe onely gene vs freely our saluacion
& not ours, nor yet the workes of any cre-
ature els. Let vs therfor with faithfast
holde vpon the promyses of god in the
gospell, nether be we diuelled from them
by any engyne of tentacion or persecuci-
on. Let vs consyder the verite of God
to be inuiolable promisinge and geuin-
ge vnto vs his faithfull in Christe lyfe

eternall for Chpistis sake. It is he that hath deserued it for vs. It is his gyft & benefit, vnto him onely must we render the thankes. Vnto him onely must we cleaue by faith. And so shall we withstand all temptations, wrestle out of, and ouercome all difficulties. If the prouocke as concerninge vs, shulde not be out of fauour freely made, so could it not be sure me and certayn because our workis and obedience to the lawe of god be so vnpure, miserable, filthei and so imperfit and naught if they shulde be compared vnto agenst the seuere iugement and extremite of the lawe of god.

Thus therfore dothe the holy goste comfort vs outwardly in the holy scriptures and inwardly with this gyfte the

Ro. viij. chiefe of the spirit, as Paul affirmeth sayinge. Ye haue not receyued the spirit of bondage agene vnto feare: But ye haue receyued the spirit of adopcion by whom we crye father father. The same spirit witnesseth vnto ours that we be the sonnes of god. If we be his sonnes, so be we the aeyrs of god, and euen the felowe aeyrs with Chpiste if we suffer with him to be also glorifyed with him. Which con

ij. Cor. i. firmeth vs also in Chpist, for it is god that hath anoynted vs and sealed vs vp where vnto vs the pledge of his spirit in our hert

<antocation.>

to Agene saith Paul. After ye had hard
ned the gospell of your saluacion ye were
vp sealed with the holy promised spirit, Ephe.i.
which is the pledge of our heretage into
the redempcion of ovr purchased possessi-
on, into the praysle of his glorye. Also the
spirit helpeth our weaknesses. ffor trew- Ro.viij.
ly, the thinge that we should prayfore and
how to aske it, we knowe not. But the spi
rit him selfe maketh intercession for vs
with sythes vnable to be expressed.

Nether is it anysselle counfort, whiche
our god and father hath ordined for vs in
his great felowshyp emonge the faithfull
congregacōs of whom mencion is made
emonge the articles of our faithe. We be-
leuinge thē to be the holy catholyke chir-
che. Whiche all, be our members, we all
togither beinge one bodye, as techeth vs
Paul right counfortably, i. Cor. xij. One
mēber to be carefull for a nother, of whi-
che, if one of vs suffer, all the rest haue
compassion, and if one of vs be hole and
well, all the other membres reioyse with
the same. So that we beinge thus knit to
gither with the bondis of loue, haue all
thinges bothe mierth and sorowe, heuines
and ioye, comon. And if one of vs suffer
for Christis sake in Englōd, all the trwe
brethern and sisters in the same londe, in
ffraunce, in Germany or els where, suffer

<antocation.> E.b the

the same. And where one of vs being pre
sent cannot comfort another, yet being
absent is sorrow, we prayse incessauntly one
for other vnto god our father to be comfo-
rted with his holy spirit, & that it wolde
please his goodnes for Christes sake to
lyft vp, to restore and confirme our per-
secuted brethern and sistern, and to make
the cōflict in all Christen pacience, strong-
ly in faithe to endure in our affliccion to
persever & to bere awaye a glorious vic-
torye. And if the prayer of one faithfull
mā may do so miche with god as the scri-
pture teacheth, of howe mighty efficacye
Jacob.b muste then be the comō prayers of all the
hole holy congregacions ioyned togither
in faith and loue? Verely we are not a lo-
ne in our afflictions, we wrestle and fight
not alone in these labours, nether suffer
we a lone persecucions. But euen Christ
he suffereth with vs. For whoso thus per
secuteth and molesteth vs he iniuriethe &
persecuteth Christ and all the hole chri-
stes of Christ. For we be al one bodye,
hauinge one head euen Christ, & one ho-
ly spirit withe all his spirituall giftis co-
mon to vs all. And whiles we thus praye
togither, we douttles be herde of god. For
we haue the moste grave and plentuouse,
yea many, ād that the moste present pro-
mises of god, full of all consolacion, that

be

he will heare our mutuall prayers, to be present with his helpe in all our distresses nede and trouble. If we shuld here a lone wrestle and buckle with Satane, we were all to weake and shulde despayer ouercom-men in our afflictions, whiche is our owne pusillanimite and naturall feare. But sith we be sewer to haue Christe with all the hole chirche of Christ on ower sydes to fyght for vs with their mutuall and con-tinuall prayers, yea and all the aungels of heuen defending and fightinge for vs, howe can we shrinke, fall & perish in this batail? Sithe Christ is present, we muste nedis haue the victory. And where soeuer is Christe, there be all his faithfull, yea & all his aungels, wherfore we beinge his chosen muste nedis be withe them. The aungels of the Lorde pitche their tentes rownde aboute vs. The aungels delyuer vs that feare the Lorde, Psalm. xxxiiij.

The thirde consolacion. Owr cause is goddis cause, and it is the moste iuste cau-se.

FUrthermore this thinge ought to confirme and counfort vs moste es-pecially, for that we haue so iust, so good and so godly a cause, for it is not our cause wherfore we suffer, but is is goddis cause euen his own holy gospel, bi Chris-te and the holy goste sent vs from heuen.

For

stoppes for vs, we neuer thought to do any
man iniurye nor hurte, we take no mans
goodis from him. But we studye to mo-
nysshe and to profit all men vnto their sal-
uacion. We despex onely and receyue the
infinite and inestimable riches of the gos-
pell with iope at gods hande. In which
worde not els then the mere grace, right-
wisenes, peace delyuerance from all euils
helpe and helthe are promised and geuen
vs in Chryst and for his sake to as many
as beleue in him. And this same so riche
inestimable glorye of the grace of god in
Chryste, we wolde it purely and frely to
be shewed, tought, preched and writen to
all men vnto the glorye and sanctifyinge
of the name of god, for the right wyse ma-
Rom. i. kinge and saluacio of many men. ffor the
gospell is the powr of god vnto saluacion
to all them that beleue. ffor this studye,
for this owr dewtye in spekinge & wry-
tinge and good willis to profite and to sa
ue all men, and to bringe the to the know-
lege of god in Chryste, do the world ren-
der to vs the same thankes whiche were
ones rendred to Chryste and his apost-
les, and puniteth vs with the same sedi-
cious and obprobrious names. ffor whi-
lis we wyllye preache and wrye to them
eternall peace, thei accuse vs of the moste
haynouse cryme of sedicion. When we te-

che

ue them the moste certayn verite out of
gods owne mouth, they cal vs heretiques
dotinge and slaunderinge vs with al the
moste infamie and ignominye they can
imagine, then they rage and rase, runinge
vpon vs lyke wylde beastes and wode
dogges, enforcinge to throwdowne to sub-
uerte and extinguish the bothe Christe and
all christen faithfull with the gospell to.
And yet make the bisshops of England
men to recant that there is any persecuci-
on in the realme, but all is iuste execuciō.
As though it were nowe the same para-
dise alredye whiche firste was created, vpō
the whiche erthe, there dwelt no mo but
Adam and Eue in the state of innocencye
before any serpentyne head tempted thē.
And as though the England were the same
paradyse and londe of the perpetuall lyu-
inge immortall bodyes now rysen ageu
wherof Peter sayth. Right wyselyes to
dwell vpon it, euen the same newe erthe ii. Petr.
kouered with a newe heuē and newe ele- iii.
ments purged with fyer mencioned of
Isay and Johan in the Apocalypse.

There is mencion in Luke and Matth
of a standing water called a Mere, which Luk. viii
was a cotton passage oute of Galile into
the londe of the Gadarens, which Christ
his disciples and all men passed oft ouer
without any perell. But whē thei chaun-

ced

ued to haue Chryste in the bote with the
the water was so troubled that all were
lyke to be drowned. So that as longe as
Chryst is not sayling in the ship of En-
glonde, no doute there is no trouble nor
persecucion for any preachinge of Chryst,
but all is tranquill and quyet. But recey-
ue him into your ship, that is into your
chirche to be freely purely and faithfully
preched and douteles, the tẽpeste of trou-
ble wyll aryse and the spyrytuall fonipes of
persecuciõ will roze and the bishops wyll
ringe their bellis. Wherfore as I sayd in
the preface, where as is not the worde of
the crosse, there can be no crosse nor perse-
cuciõ, wether there nedeth it not any Psal-
mes of the Psalter to be sunge or prayed
for helpe defense and counfort in any
persecucion. Nether pertayneth this boke
vnto suche an angelicall spyrytuall realme
without all persecucion. For what nedeth
there any consolacion where as is non af-
flyccion. And therfore haue the worldly
worldly bysshops wysely prouyded for
their ease and securite, in that they haue
banysshed the pure preachinge of the gos-
pell and worde of the crosse, brent the tre-
we preachers exiled the professours therof
settinge Chryst alone in a bote sent out of
the realme to sayle ouer the sea ageyne.
But yet certayn it is, that we be perse-

cu-

suted oute of the londe for Christis gos-
pels sake & that our cause is goddis cau-
se, bothe iuste and trwe and theirs is bo-
iuste and false defended with an euill co-
science. ffor when the trewe honters of
their Romishe ffore chased him out of
their thorney thik and combrouse couert,
to make at him an opē course in the playn
felde, thē selues prouoked to let slip their
answer for his defence, then stept forth
the popis pputificall parker, a very fonde
fewterer, although he yet he wolde seme a
wyse wode man in schifting of his an-
swer lyke a ioyly honter and manly ma-
ster of the game into some suttyll slyppet
examinacion of the hontinge for his fa-
ther the foxis owne tothe. And all this
did he to let the free course at their errand
olde wylye fore in the mean tyme to esca-
pe and to hawnte still his wonte theuisshe
fraudes. So that whylis the trewe hon-
ters of their false fore shulde prepare a
iuste refutacion of this popishe prowed
parkers peuish examinacion, him self for
feare of a nother course at his Romishe
ffore, sent forth his blody bisshop of Ro-
mis bloudhowndes, euen certayn of the
Popis whelpis in dewche londe to drawn
after and to take the trwe honters of this
wylye fore, where so euer they might be
fownde in all the empyres londe. Thus

The po-
pis par-
ker.

to

Judi.xb

Pſal.ij.

ther-

therfore defende & fight for his owne cause, nother may any man resiste him. Christ will raigne and put all his enimies vnder his feet. And who shall let it? He is of an infinite almighty powr, and will sone defende his cause euē agenst all the power of the spirituall antichristis, and let them take all the seculare swerdes and the deuill to, to helpe them. If this our cause might be ether weakened or ouercomen so were God and Christe febled & ouercomen. But Christe is allmighty vnable to be ouerthrone & abideth for euer, wherfore this his cause and owrs and his gospell and all that beleue it shall stand for euer invincible. For who so beleue in him shall neuer be confounded. Mightier is Christe and his worde then all the worlde and Satan to, with all his preistly prelates, and shall bringe them all into an heuey dampnable destruccion whyles they enforce to subuerte vs & Crystes gospell. Isa. xxviij.

For Christe is verely the stomblinge stone, at whom whoso stomblethe, he hurteth him selfe greuously. But this stonne it selfe is not hurte, nor once moued, but standeth ferme and fast agenst all his aduersaries assawtes vnhurte. And who so falleth at him is all to broken, and vpon whom this stonne falleth he is all to prest and grownden into powlder. Singe Matth. xxi.

and reade we the.ix.x.xi.and.xii.and liche
lyke Psalmes,and there let vs seke & fyn
de consolacion.Nether let vs cesse at any
tyme to heare and reade the scriptures,&
the swete promises let vs engraue into
our brestes and cleaue to them constātly.
For they be the moste certayne and assē-
wered consolacions to vs in this heuey
exyle and harde persecucion.Faithfull is
our Lorde God and trewe in all his wor-
dis.But as in Englonde the realme of
ryghtwisenes lo,there is no siche stonne
to stomble therat,so be there non that stō-
ble at Chryst,but they leape gupte ouer
him,he falleth there vpon nomā,our no-
man vpon him.There is no persecucion
but all iuste execucion lo.And therfore is
there no siche cōsolacion nor Psalmes nor
scripture to lyft them vp agene.But in a
full heuey state be they that be fallen and
dedely hurte,and yet beleue they thē sel-
ues to stād vpright hole ād sowude.Full
wo,and ferefull may our aduersaries be
which haue so vniuste,so euill,& the moste
vngodly cause defendinge the moste open
errours and manifeste idollatrye,and so
false a popisshe religion.And euen there
owne consciences telle them selues,their
cause to be so vniuste and so manifestly
wyked their doctryne & faith so false that
they be bothe asshamed and afrayd there
of

Psal. c. xv.

of and dirste neuer teche nor preche it opē
ly onleſſe thei were ſewer of the ſeculare
ſwerde to defende it and them ſelues to.
ffor thei be afraid to iuſtifye their owne
bokes with their owne tytles ād names.
But our doctrine and the confeſſion of
our faith be not afraid to ſtād forth in the
face of emprowrs, kinges and princes of
the worlde, yea and is offred to be loked
vpon and iudged of all the hole worlde,
our doctrine fereth not the light, albeit
prince ceaſers and all the worlde ſtande
with naked ſwerdes againſt it to ſlaye the
profeſſours therof, ſo farre of be they to
defende it. Owr doctrine and faithe de-
ſpereth to be tryed and examined at the
trwe twiche ſtone of the holy ſcriptures.
But the doctrine and faithe of owr anti-
chriſten aduerſaryes, refuſe & are a fraid
of the ſcriptures, and flye vnto longe cu-
ſtomes, popiſhe fathers, canō lawes, coun
ſels of popes and to perſecution of vs, &
to deueliſhe doctours, and when all theſe
will not ſerue, then flye they to the ſecla-
re policye of the realme and vnto their
princes ſwerde and actis of parlements
therby to be holpen and defended. But
all the prophetis of god conſtantly affir-
me it, and ernеſtly threatenthe theis their
weake reedis and roten ſtaues to be now
ſhortely all to broken.

When the emprowr and the godly lerned withe the nobles of Germany did sit laste at Aulspurgh consultinge and enquiring of the religion and faithe; Wen did ernestly desper our aduersaries to geue vs forthe the accompte, rekeninge and confession of their faithe and religion in wryptinge: but thei coulde not gette it. thei dirste not wrpte it, thei were asshamed or a fraid to let their faith come into lyght, orels thei coulde not wrpte it. A goodly godly faithe I warant pou, that so miserably feared, and was asshamed to be seene in wryptinge of so many noble and lerned men. But they be to wyse, to suffer siche a grosse carnall shameles religion ād so weake and inconstant a faithlesse faynt faith to come into wryptinge. And therfore thei there despered instantly to dispute with vs with fagots fyer and swerde, ād euen a certayn blody cardinall, offred him selfe to wrpte vs an answer with our owne blode. Oh blodye beastes abhorred ād detested of god casten vp into a reprobate mynde worthy to be perpetually dāpned. This was all their importune labour and blody dryfte at that cownsell, and hathe ben euer sence, to devolue peaceable assembles for the reformacion of the chrystē religion vnto bloudye batailes. And nowe this daye haue thei thorow Satan & Paul

the

the thirde, Pope of Rome with his blody bisshops brought their blody purpose to passe in that thei cõfedered withe the Turke, had leiser the Turke to inuade & ouerrune al Chrystendom then the gospell of Chryst shulde haue any fre course in any one of their dicions and dioceses. This is lo, their deuilisshe drift, when thei cannot defende their false religion and faithe by no worde of god. It wolde haue abhorred any chrysten man to haue sene the spitefull and vicioule conuersacion of these papisti ke prelates with their patrones in that towne at that counsell, howe openly thei kept their whores howe lordely thei loked howe dronken thei went euery night to bed, how beastly thei banketted, vomited ād spewed out their swete sinfull surfettes. And yet wolde the belly bawdy beastis there stoutely and gloriously dispute of fastinge of chastite, of temperancye ād of sobriete, to fulfill the scriptures sayinge. In the laste dayes, there shall come vpon you perelloule tymes for there shal be men all for their owne lustes louinge thē selues, couetuouse, puft vp with pryde, mischeuoule bitterly cursinge, false of their promise, vniustly vexinge good mē, lecherouse, glotenouse dronkerdes, arrogant, the louers of their owne lustes rather then of god. Hauinge a shew of godly ij. Tim. iij.

ly religion, but the verye trwe religion it
selfe thei haue vtterlye abuyed ād renowne
red it. And these men auoyde eschewe be
ware of, and thruste thē out of thy syght.

The .iiij. consolacion. Owr aduersaries
vnderstande not this great ād godly cau
se. Nether shall, nor may thei at any tyme
defende it with any ferme argumēts.

And nowpet for our more counfort,
let vs cōsyder how weake are owr
aduersaries euē thei that be yet cal
led the most prudēt and wold be seme the
highe lerned, misshapē or bisshapen bissha
pis. What thing haue thei (I praye you)
to frape vs? haue they any wysedō? Wut
craftynes, subtyle serpētyne fraudes ap
parent sophistical reasons without scrip
ture, malice and mischeif thei haue to mi
che: but as for any godly vnderstandinge,
good lerninge, and trwe wysedome they
haue non at all. They wryte preache and
speke so childysshe, so fonde, so inconstant,
impertinent and repugnant things in so
waighty a cause: and wreste the scriptu
res so violently to stablisshe their errours
and recyte them so folisshely: that the ve
ry boyes in the grammer scoles, and the
ploughe men, shomakers & wpues spin
ninge at their rockis ieste one them and
laughe them worthely to skorne, so that
the prophecye of Isaye is nowe well ve

Isay. xix.

rye

rikped vpon them, wysedom shall pe-
rishe in the wyse and the vnderstandinge
of the prudent shall be put out, their wy-
sedom and koninge shal be reiected of god
and come all to naught. So that it is al-
ked of them into their owne shame and
confusion of Paul. Where is nowe your 1. Cor. 1.
wyse man? where be nowe your writers
for your pope and his religion? Where
are your disputers for your faithe? haue
not god made thē all folis? Thei consult
miche and oft togither, thei imagyne en-
force ād tempte to proue many and diuer-
se wais, thei conspire, thei coniure ād clu-
ster vpon heapes, they wryte, they sende,
thei runne to eche other. Thei haue their
secrete conuenticles, open conuocacious,
conciliables and counsels, thei furnesshe ⁊
vpholde their popisshe preistes, scholes ād
vniuersities. Thei hyerd Rochester, syr
Thomas More ⁊ promoted Ecrius, Em-
ser, Cocleus, Piggius, Latomus with ly-
ke drake ād dregges to wryte agaynst vs
their lyinge ⁊ fonde bokis full of threatis
mockis tauntis ⁊ reuplings. Vnt of their
blodye counsellsto destrope the parties of
Germanye whiche haue receyued the go-
spell. I will not nowe speke therof. But
what (I praye ye) haue they goten by
all these cruell meanes? The gospell
standeth and shall stande neuertheless,

and will be speed into all the worlde ac-
cordinge to gods ordinance which no en-
forcements no counsels of men, nor powr
may let it, nor tarye it, although these pa-
pists wolde breake their beastly bellis
therfore.

At Auspurgh and at Ratisbone, their
drift was to haue vtterly extinguyshed
the gospell, and what successe had their
wyshed enforcements? Verely in bothe
the same cities & in all the countrye about-
te, their owne spithey fashions and cruell
conuersacion so promoued it, and stablis-
shed it that they shal neuer be able to que-
che it. For euery man sawe howe fonde &
weake were their reasons and foundacio-
ons, thei espyed their cruell false and sub-
tyle dyftis to depresse gods wordis. All
men sawe their abhominable shameles ly
ues, thei perceyued howe gretely thei we-
re afrayd to let their faithe and doctryne
come into light. Many wyse and noble
men there were whiche merueled greate-
ly to se these men so fyercely and so furi-
ously to take on with the gospellers revi-
linge and spittinge out their venome at
them as at the moste pestelent heretiques
and so rallinge them, preachinge and affir-
minge so boldely the popes cause and his
doctryne to be the trwe iuste and godly
religion. And when thei shulde bothe co-

me

me to the tryall treatinge and disputinge of the causes, then were thei asshamed to bring forth their popisshe doctryne or to wrpte their religion openly, whiche they so gloriously and so stoughtly had bosted before to be the very trwe catholike faithe and doctryne of god ād of their holy mother the chirche vnable to be resisted or once spotted. Euen here began many good men and euen the laye peple to doute & mistrust their doctrine so highly craked of, and bosted before, euen here perceyued the people there doctryne and religion to be starke naught, vncertayne ād false, for that whē a rekening therof was asked them, thei feringe the lyght, sought bloody shiftes and leet their owne religion lye still lurkinge in derke dennes. Then sayd the nobles and comon people, who shall beleue theire doctryne, sithe the defenders therof dare not let it be sene in wrytinge, but seke howe to defende it with the violence and murther? Surely (said thei) this their cause can not be iuste and good as they boste ād crake it. Trwly the verite flieth not from the light but dare be sene tryed and iuged of all men. And euen thus said many whiche came out of al coostes, as out of Spayne, Italye, Portugale and out of the nether Germanye and oute of the other partes of Europe

to these counsels, whiche before were thought to stande of the papistes syde. Whiche when thei had sene ād herd owr doctryne and red it, euery where mightely confirmed with the testimonies of the holy scriptures clerely and iustely alledged, and also approued withe the hole consent of the olde holy doctours of the chirche immediately after the Apostles, seinge the chrysten men constātly offeringe vp this owr faithe religion and doctrine before all the worlde, and that their aduersaries coulde not by no scriptures truly taken, confounce and ouerthroe owr doctryne, but were bothe asshamed, confownded and afrayd: they repented them selues that euer they had other mayntayned it, or beleued it so longe. Then all these nacions returned home, applyed them selues to readinge and hearinge the scriptures and sought out lerned and faithfull preachers, so that sence that tyme, they haue in many countryes caste awaye the Pope with his Antichrysten relygion and by Gods grace are they called vnto the very gospell. And nowe is it openly knowne with what, and howe bloody counsels, with whom they conspyred, whom they encensed to murther the holy innocent chyrches of Cryste and violently with swerde and fyer

fyer to oppresse the gospell of Christ, so that all the worlde seeth all their hope and shote ancore of their helthe not to stande in the arme of god, but their hole confidence to consiſt in the multitude of papistes in worldly powr and policye in a fleshely arme, and in lordis ād princes whom they so perswaded withe all maner kyndes of flaterye, obsequye, carnall pleasurs and reasons and withe the moste shamefull lyes encensinge them that their owne patrones and pplars, if they were not bewitched & blinde, might percepue them openly to go about to stablisshe and defende the very tyranni of Antichryste. If their doctrine were godly and right wherfore shulde they hyde it? what nede they agenst vs swerde and fyer? But all the worlde seeth it to be false and vngodly for that thei seke siche craftp tyrannp and violent engyns to defende it. ffor the verite defendeth hir selfe with hir owne weapen euen with the swerde of the worde of God. Nowe pe se what soft solgiers and cruell knyghtes they be, and vnto what batail (them selues layd downe to sleape) thei stere vp other men to fight for them, but prayse be god our almightp Lorde one alone for vs sufficient, out of whom proceedeth our victorye, Pr̄uerb. xxi.

But

But here peraduẽture will some saye. Howe shulde we but feare their violent powr and grenouse threates, seinge they be so many, so myghtye, so riche ād so highe exalted aboue vs so fewe so poze weake ād feble? I answere. That in the apostles tyme very small was the nowmber of the crystians compared vnto the haithen & infidels all the wozlde then being full of gentyles yet not conuerted to the faith. Shant one emõge a thousande then dirst profesle Chryst euen emonge the peple of god whiche were the Jewes. And sone after that the faith begane to take rote emonge the gentyles, what els did the tyrannouse empzowrs of Rome but play the bochers in slayinge the Chriſtiãs. Nethelesse yet with no kinde of tozmẽts (were thei neuer so cruell sharpe ād terrible) nether with their insaciable blod thirstinge, coulde the persecutours put away and quenche the chrysten faith. But the cruellier thei persecuted the faith in Chryst, the wyder it spred, the deper it roted, and the higher it grewe and encreased, ād the more and mightier was the nowmber of the crystianes. This was verely a meruelouse thinge. But it was god whiche assisted defended ād animated his chirche, the lozde kaught foz them mightely, Deuter. xx.

The gentyles had slayne so many and

that so cruelly for the gospell that they beinge werp of tormentinge might martir no moo, as witnesseth Josephus. ffor the mo the tyrants killed, the mightelier the christianes encreased vnder their handis, euen as the kinge Pharao of Egipt the greuouslier that he oppressed ād slew the Israelitis the more were thei multiplied, in so mich that he was afrayd of thē at laste. The worlde euer contendeth to pluke the crystians frō the trwe worshipp vnto idolatrye ād to papistrye now with faper promises and then with greuouse threates andbitter terrible deathes. But the chosen of god shall euer stande constantly and the sewerer in Chryst vnable to bé ouercomen, whose crysten constancye so angreth the vngodly that their fierce furye rageth into wodenes madnes ād murther. Whose fyerce madnes when it rageth moste tyrannously, pet can it not slaye the sowle but onely our mortall bodies, wherfore the very crystians do laughe at their threates and torments. ffor we be perswaded certainly in our faithe, Chryste to haue ouercomen dethe for vs, so that death is no death to vs but a iopfull ende of synne and a glad passage to perpetuall lyfe. We are sewer that our bodyes shall ryse agepne glorioufe and immortall, vnto the whiche glorioufe im-

Li. viij. v.ix.

mortalyte we daily aspire ad elyme, know-
winge that this corporall dethe is not els
then a nightis sleape to vs that beleue in
Chryste, and so at laste to be with Christe
in iope bothe body and sowle. This faith
and hope of any other lyfe aftir this haue
not our cruell haithen persewers, albeit
thei speke it with their lippes, and therfo-
re thei feare flye and abhorre dethe so mi-
che. But we haue the worde of our Lor-
de and god, that he hathe for vs taken a-
waye broken and ouercomen the powr
and stinge of deathe. This our victoriouse
Lorde and deliuerer of dethe, to animate to
confirme and to comfort vs in all our pe-
Luk. xij. rels and calamities saith vnto vs. I tell
you my frendes, be not afraid of thē that
slaye your bodies, ād then can thei do no-
more to you. But I shall shewe you whō
ye shall feare, feare him whiche aftir he
hath slayne your bodyes, he hath power
to caste bothe bodye and soule into hell
fyer. There is not so lytle a bryde that
diethe without our fathers will, he hath
tolde all the heares of our heades of whi-
che not one shall be brent without our
fathers will. And are not we of a ry-
cher pryce then sparows and heares?
But I shall tell you saith Chryste. Who-
so confesse me before men I shall aknow-
ledge him before my father & all the aun-

geles

gels in heuen. Reioyse ye therfore. For I haue ouercomen the worlde, and your he- Jo. xvi.
uines shall be turned into gladnes which noman shall take from you. Christis victory is ours. If we beleue in Cryste, our faith is the victory that ouercometh the i. Joan. v.
worlde.

Our persewers thinke to hurte vs mi-
che in killing our bodies, and we thinke
knowe it, therby to haue great lucre as
saith Paul: Christe is to me lyfe, and de- Phili. i.
ath is to me lucre. And albeit our flesshe
be infirme and weake, yet a godly mynde
in his inwarde man desyreth with Paul
to be dissolued out of this miserable sin-
full worlde and to be with Christe. For
Christe hath so promised me to be where
so euer him silf is, and hath obtayned it
me bi his prayer of his father. What now
can all the antichristē vngodly do agey-
ste vs: verely nothing at all vnto our hur-
te, thei can not take faithe and Christe
from our hertis, they may with violence
kut out our tongues, but from our hertis
may they not take our faithe our profes-
sion and praise of crystis glorye. And yet
what so euer they do, it is by the sufte-
rance of god for our saluacion and into
their owne dampnacion. They may take
awaye our corporall & transitory goodis,

which

whiche we set not miche by, seinge for the
god geueth vs goodis eternall and cele-
stiall. They kyll our bodyes, but thei send
our soules into the handis of our heuē-
ly father, and make our dethe precious in
the syght of god. Whē their deathes shall
be moste horrible and terrible to departe
from so many pleasures into perpetuall
tormentinges. Wherfore Paul exhorting
vs vnto constancye biddeth vs to helpe
eche other with prayers that we might
with a manly faith fight in the gospels
quarell, beinge not afraid of our aduer-
Phili.i. saries. Vnto whom that at is to them the
cause of their owne perdicion, the same is
vnto vs the cause of our saluacion, yea āt
that of god. When our aduersaries and
persewers thinke to slaye vs, thei slaye
them selues bodye āt soule withe the de-
ath of euerlastinge dampnacion. Is not
this then a miserable & an execrable pow-
at whiche our persewers enioye and re-
ioyse so detestably into their owne euer-
lastinge destruccion & dampnacion? This
is sewer that all the faithfull departed cō-
stantly professinge Christ, lyue with him
nowe in ioye. But where be now the ene-
mies of Christ and the persewers of the
cristiās? Where is decius whiche so cru-
elly persecuted the cristians? Where is
Diocletiane whiche proclamed all holy
ho-

bokis to be brent, & all that professed Christe to be cruelly slayne: where be now Valerius, Maximinianus, Maximus, Lucinius, Julianus: where is Aurelius cesar with all the other tiraunts: And if we shulde descende into our dayes, we might aske where be nowe the popes, cardinals, bisshops withe their coniured papistike complices agenst the gospell and Bible to be brought in trāslated into Englisshe: where are they that brent so many newe testaments at Pauls crosse and so many lerned men & trwe cristianes which preched and professed constantly gods holy worde: where is Thomas wolsaye cardinall bisshop of Yorke, where is Johan stokesley bisshop of London: where is west of Ely, fox of Herforde, doctour London all the abbots, priours, frers, commissaries. Syr Thomas More, ād Johan ffisher bisshop of Rochester, withe all the cloysters and abbeys, moukes and preistes which hauethese. xvi. peres persequuted the gospell: Are they not all whiche beleued not the gospell condempned with Satan and his aungels vnto euerlastinge dampnacion: nowe lynge in moste grevoule tormentinges: what hurt then did their transitorye persecucion and crosse to the martires of god: Agayne what nowe profiteth them their transitory pleasure

in kyllinge and burninge the poze inno-
cent lombes of Chryst? Are thei not now
tormented in hell in perpetuall fyer for
burninge gods worde and the profellours
therof?

Thei labored by temporall death to
pluke poze men from god and his gospell
facinge and ferting them in their courtes
and iugement seates vnder their canopeis
but shortely cometh the great terrible
daye in which thei muste all stande before
the iugement seat of Cryste in great fea-
re and tremblinge, dead for anxt and he-
uines, there to receyue their generall and
laste sentence of eternall dampnacio both
Sapi.iij iiij.b. in bodyes and soulis. Then shall it be ve-
rifyed of vs bothe whiche is wryten.

The souls of the iuste are in the han-
dis of god and the tormēts of death shall
not touche them. Thei apered to the eyes
of the foliſhe vngodly to haue dyed, and
their death to haue had ben an heuey
payne, but they went quyetly into reste.
And albeit before men they suffered tor-
ments yet was their hope full of immor-
talyte. Their vexacion was to them a
swete crosse, for they had ample bene-
fits. ffor God tempted them and fownd
them worthei for him selfe. Then shall
the rightwyse stand in great constancye
before their oppressers & tempters. Who
when

when they beholde, they shall be smytten with soden great feare and be astonned at their soden saluacio. Then they touched with penance, and wailinge for anguishe of mynde, shal thus saye with thē selues. Is not this he whom we once laughed to shorne, iested vpon him cōtumeliously: fooles that we were then our selfs y had wēt his lyfe to haue ben madnes and to haue vped an heretique. And see he is nowmbred emonge the sonnes of god hauinge his reward emonge the righteous. We we our selues then erred frō the way of trwthe, the lyght of the trwe forme of iustificacion did not shyne vpon vs, nether did the sonne of the trwe vnderstandinge of the scriptures spring vnto vs. We wearied our selues in the way of wyldednes walkinge as it were in an hard wildernes but the way of the Lorde we knew it not. What did our pryde and highe lokis profit vs: what gote we by our braggynge y bosted for the ryches: As a shade we and a runner on poste all these thinges be passed awaye neuer to come agene. In our owne mischeif be we consumed. These are the wordes of the dampned in hell. Whiche haue persecuted vs nowe lyuinge perpetually with Chryste. Thus dothe god for our sakes arme him selfe to punissh e our persewers to be auenged of his enimies.

Theſe thinges ſhall ſewerly come vpō them. Wherfore let them rage and bewode as dogges into their own deſtruccion. Thei thinke here to raigne and rule, to ſaue and to ſlaye, to change and tranſpoſe what they liſte for euer, and to exercyſe their tyrannye and their luſtes: but oh wretched mortall men ye be gretely deceyued, full nighe in the twinklinge of an eye is your ſoden fall and heuey dethe at hande, when ye leſte thinke there vpon, albeit your readinge this moniciō will laughe ſwetely therat, kindlinge and encreaſinge your cruell miſcheif againſt vs. But he that ſitteth in heuen laugheth you to ſhorne. Oh miſerable feble madde men oh foliſſhe, oh blinde beaſtes, oh miſchenouſe tyrannouſe ſpercenes of miſerable creatures againſt their owne almightye maker, whoſe powr is almighty ād euerlaſtinge vnable to be reſiſted. It is he that throwith downe your prowd lokis.

Danie. iiij. All the powr and enforcements of the worlde againſt vs and Chryſte are but vayne and fruſtrate, for our capitall enmye Satan is ouercomen God hathe geuen vs his owne moſt ſtronge weapens againſt all his enginnes openinge vnto vs his holy ſcriptures where in we fynde redye all maner of ſtrengthe redy wayes and howe to reſiſte and to ouercome him,

euē the sewer berite to cōfute all his ipes and the sharpe swerde and sewer buckler of faithe constantly to put of his falshed and to wype it cleane awaye. Let vs not therfore nowe (crysten brethern) be to sewer idle and sloughfulle in owr giftis receyued, but praye incessantly god to encrease in vs faithe in Cryste. Let vs abyde in the faithe of his gospell cleuinge vnto it ernestly. And so be we with out perell in all salfyard and sewertye. Faith glueth vs and Chryste togither neuer to be diuelled. And if we haue Cryste, so can there no thinge hurte vs nether synne nor deathe, nor hell, nor yet Satan, nor all his ministers in the worlde.

The fifte consolacion is. The rewarde and ende of the faithfull in Chryste is ipse euerlastinge.

YEtly let vs be conforted and confirmed in our hertis whilespet we lyue in our persecucion. For that there abydeth vs the moste inestimable & most ioyfull felicite promised vs of god, if we constantly contine we and persеuer vnder this our crosse vnto the ende, for a transitory light payne we be sewer of an euerlastinge ferme ioye. What paynes, what trauels and perels do the marchant man take bothe by sea and londe to ga-

ther and get him but transitorye and lothe
lokt goodes? And shall we ether with fea-
re be deiected, or for a lytle paynes taking
be repelled, from that inestimable ioy ād
felicite which as no man can take it from
vs, so shall we enioye therm euerlastinge.
Our treasure for whiche we trauell and
are sewer to obtayne it, no mortall eye ha
ue sene it, no eare may heare it, nor hert
may comprehende it, whiche treasure god
hathe prepared for vs that loue him. And
as for the afflictions and persecucions of
Ro. viij. this tyme saith Paul, thei be not to be cō-
pared as worthei the glorye which shall
be openly geuen vs here after. For the
transitorye lyghtnes or easynes of our gre
uouse afflictions aboue measure, bring-
geth forth vnto vs the euerlasting waigh-
ty glorye, whylis we beholde not things
ij. Cor. iiij sene but thingis not yet sene. For the thin-
ges sene, are transitorye, but the things
not sene are eternall. Nowe if the worlde
take so greate paynes and labours put-
tinge it selfe into so great perels, sufferin-
ge ād trauellinge from place to place for
transitorye shadews euen ryches shorte-
ly to be lofte and lefte, in whose gettinge
men be oftentymes caste behynde, and
their hope frustrated, and if they be gotē
thei be but for a litle tyme kept & posses-
sed and that with grete care inquietnes,

trou-

trouble, and feare, and at laste, loste and forsaken with miche more heupnes sorowe and affliccion of mynde, what chrystē faithfull will not constantly with the moste paynes perels and afflictions ād euen with many sharpe deathes sufferinge, contend and aspire withe the moste assewered hope vnto his eternall ioyes and felicite promised and reposed for him in heuen, euen to be made the sonne and apere of god there to lyue for euer and euer? Sewerly all the afflictions, heupnesses and persecucions here, are very light and litle to vs, if we well ponder owr felicite and blessed ioyouse state shortely to come. The Lorde mought illumyn the eyes of owr vnderstandynge that we might lerne what is the hope of our vocacion, and what be the ryches of the glorye of the heretage of the faithfull. So be it.

Nowe (moste dere brethern) do I warne and warne you yet agayne to beware and eschewe the leavyn of hipocritis, that is their false erronious dampnable doctrynes. And let vs not curse ād caste our adversaries into hell pitte, but let vs rather pytie their miserable blindnes, remembringe in what a dampnable state they stande tormented in mynde

bounden in fetters vnder the bondage of Satans cruell tyrannye, of him ād of the worlde, and of their owne lustes, so blynded, captiued and bewitched, that thei cannot se nor beleue the trowthe. Is it not an horrible and terrible thinge a man to be in liche bondage to Satan and synne that he is become the aduersarye to his god and to his holy faithfull innocent flocke, so that onlesse he be conuerted & beleue the gospell of Christe, he shall at last be caste into euerlastinge fyer euer in burninge and neuer brent, euer in dyinge ād neuer deade thus to be caste from the face of the Lorde and from the glorye of his powr when he shall come to be glorifyed in his faithfull? This is verely the heuy ende and lamentable lotte of all the enimyes of the gospel, if thei persiste in their errours and blodthirstinge. Wherfore let vs not worse wysshe to them, but pray for them dayly vnto god, that he wolde for crystis sake haue mercye vpon them and conuerte them. And let vs take heed that our lyuinge offende no man, but let our conuersacion be godly modeste honeste, pacientlye beringe all iniuries as it becometh the childern of god ād as our vocacion requireth, leste we decepue our selues with any perelouse securite by a fayned dead faith. ffor this very chrysten

faith

faith whiche we teache is euer effectuouse and plentuouse in good worhis, by them declaringe her self as the frutes declare the tree. But where soeuer raigne belly fedinge, dronkenes, lustes, lecherye intemperancye aduoutry, couetousnes pryde enuey malice fayned holines superstició, idolatry, false invocacions and siche lyke erymes, there is not yet any trwe faithe, speke the man neuer so holily and deuoutly of the gospell, loke he neuer so religiously, preache he as perfitly as euer did Paul or Peter. Of scripturs and vertew to speke, it is a light thinge but scriptures to folowe and vertewe to vse, it is the labor of Herculis, and worke of Sampson. For where so euer the trwe faith is there is the feare of god, repentance contricio and heupnes (whiche the scripture calleth fastinge for synnes) there is loue and studye to do good. Let vs so order and direct our lyues that god be glorifyed in all our actis and thoughtis, and let not his moste holy name and worde be sclaundered thorowe our synfull lyuinge. And where we may not be present with other, let vs diligently praye for eche other vnto god, that he wolde for Crystis sake finisshe his worke he begune in vs, and be present with vs all, with his almighty helpe defence and moste ioyfull consolacion in these our he-

mye afflictions and greuouse persecucions to receyue our spirits in the article of our death out of our paynfull mortall bodies into his moste blessed handis, for his sake which hathe redemed vs, owr sauiour crysste, to whom withe the father and holy goste be glorye prayse honour and thanhis for euer. So be it.

Isay .li. Be not afraid of menis reuilings, nether feare ye their blasphemouse rebukes, for wormes shall eate them vp, as mottes deuoure their woll and their clothes. But my righteousenes shall endure for euer and my sauinge helthe shall abyde from age to age.

A swete mitigacion of the panges of deathe.

IN the anguisshes of death, let vs constantly beholde God to be present our moste louinge and mercifull father and to haue Crysste our fore leader, our iourney felowe, our brother and our sauiour, standinge withe his armes spred, redy to receyue vs and to take vs vp from oute of this terrible monstrose miserable death. This consolacion whosoeuer wāteth, death is to him payne confusion and perdicion eternall, nether may he so dyinge prayse the Lorde, as do the blessed dyinge in the Lorde, beleuinge

synge theyr synnes not to be imputed the
for their faithe in Jesu Cryste to haue sa-
tisfyed and apeaced the fathers wrath wi-
the his bloudshedinge vpon the crosse in-
to the remission of their synnes. Owr fa-
ther affirminge out of heuen with his ow-
ne voice sayinge to vs. This is my dere- Matth.
ly beloued sone, for whose sake onely, I iiij.
am apeaced, well pleased, and at one with
all them that thus beleue of me and my
Sonne Jesus Chryste very God and
man.

A deuoute meditacion of Saynt Bar-
nerde vpon the canticles. vi. Sermone.

Where els may the weake man
troubled with syn finde reste and
certaine sewernes then in the wo-
undis of his sauiour? So miche more the
quietlyer and sewerlyer do I there dwell
that my faith adsewereth me and persua-
deth me, him selfe alone more mightier to
saue me then any synne is able to dampne
me. The worlde is wode & pressyth dow-
ne my bodye. Syn condempneth my con-
science. The deuill laieth buysye awaite
to thro me down, but yet am I not fallen.
For Chryste hathe grownded me vpon a
ferme and sewer rocke. I haue commit-
ted a greuouse syn, my conscience is sore
troubled, but not vnto vtter despeper.

For

For I remember the woundis of my sa-
uiour, whiche is wounded for myne infir-
mities. What sinne is so vnto death, whi-
che by Crystis deathe may not be forge-
uen? When I therfore remember so effec-
tuouse and so mighty a medicyne, there
can no sinfull sythenes make me afraide.
And therfore he erred & sinned greuously
whiche said, Greater is my iniquitie then
godis mercye maye forgeue it. But that
man, as he was non of crystis members,
so did not crystis meritis and his satisfac-
cion pertaine vnto him. But I shall with
confidence in faith call them my merits,
my righteousenes, my reconciliacion and
my satisfaccion with my faith fermely to
setholde vpon them euen as thei were my
owne good. But yet do I chalenge and
receyue them oute of the bowells & brest
of my Lorde, euen those thinges whiche I
haue not of my selfe. For his holy bodie
dropeth oute, yea it floweth forth mercye
and forgeuenes, nether wāteth there any
holes wherbye thei may flowforth aboun-
dantly and incessantly. For with the eyes
of my faithe in continuall remembrance
I see his hādis and feet digged thorowe,
and a speare pearsinge his syde. Thorow
these swete holes, I souke me honey out
of the roche and oyle out of the harde ston-
ne. Here I taste and see (oh my father)
howe

howe swete is my Lorde Christe Jesus. To whō with my father & the holy goste be glorye prayse and thankis for euer ād euer.

So be it.

LEt vs (dere brethern) take it for great ioye as oft as we fall into sondrye tentacions and troubles knowinge that it is for the tryall of our faith and it bringeth forth pacience. Unto good myndes regenerated of the spirit all perturbacions, temptacions and afflictions be good and profitable to exercise pacience, encrease constancye and faith, and to proue owr hope to kindle loue & to nourture vs in cristis religion. For owr faith and all the giftes of god be encreased by this vse and exercyse. Which thus encreased, are also by affliccion and the crosse defended. Unto whiche pertaineth. That our fathers all were vnder the clowde ād passed thorowe the sea, and all were baptised into Moses in the clowde & in the sea. Wherby the apostle shewth in how great feare were the Israelits, the sea lyinge before their eyes and their mortall enimies the Egipcians beinge at their heelis. It was a fearefull syght to see them in this distresse passinge downe into the botome

Jacob.i. i. Pet.i. Exo.xiij and.xiiij i.Cor.x.

of

of the sea, the waters lyke heuey walles swellinge vp one erhe syde lyhely euer to ouerwhelme them. But yet here were thei baptised into Moses scole him to be their teacher and scolemaster to take them forthe from vnder the lawe that they and we also at laste mpght be baptysed into Crpste to do him vpon vs perfitly instructe and confirmed in the faith of his promises reueled and performed vnder the grace of the gospell. So that by this baptisme euen the face of our perpetuall repentance, we be taught and warned of our Crysten profession that is to take the crosse of Crpst vpon vs and to folowe him by pacientlp sufferinge, into his perpetuall glorpe.

So be it.

1544 in September.

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G. J.